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GIPSY SONG.

THERE, where the path to the plain goes by,
Where deep in the thicket my hut doth lie,
Where corn stands green in the garden-plot,
The brook ripples by so freshly there,
The way is so open, so white, so fair—
My heart's best-belovèd, he treads it not.

There, where I spin at my door without,
And morning winds, whisp'ring round about,
With scent of roses enfold the spot;
Where I sit at even, and sing my lay
Quite low, to the wand'rer who goes his way—
My heart's best-belovèd, he hears it not.

There, where on Sundays I go alone
To the old, old well with the milk-white stone,
Where, by the fence, in a nook forgot,
There rises a spring in the daisied grass
That makes whoso drinks of it love—alas!
My heart's best-belovèd, he drinks it not.

There, by my window, where day by day
When sunbeams first brighten the morning's grey,
I lean and dream of my weary lot,
And wait his coming, and softly cry
For love's great longing, that makes us die—
My heart's best-belovèd, he dieth not!

CARMEN SYLVA.

THE STORY OF POLICE PENSIONS.

IN the month of June, 1881, a specially large and important gathering of members of the Metropolitan Police was held in the grounds of the well-known Orphanage at Twickenham. Several thousand men, accompanied by their chiefs, attended and listened to an impressive address delivered by their Parliamentary head, the Secretary of State, Sir W. Vernon Harcourt. After reviewing the difficulties of police life, and commending the admirable way in which their duties were performed by the members of the force at large, the right honourable gentleman continued: "I have the satisfaction to know, and to bear witness, not only to the admirable discipline, but to the general contentment, of this great force. I have every reason to believe that its conditions of service are not unpopular. It is gratifying to record that, while its numbers are constantly on the increase, the figures of those who left the ranks last year were exceedingly small in comparison. This leads me to hope that the terms on which the police discharge their arduous and honourable task are not on the whole unfavourable. I hope that at an early period it may be my grateful office to add to their comfort and content by supplying a defect which has long been felt, in placing on a fixed and satisfactory footing, not only in London, but throughout the country, the superannuation and pension of those who have spent the best days of their lives in the service of their countrymen."

These encouraging words of her Majesty's Secretary of State conveyed to his audience an assurance which had been anxiously looked for, and which was received with an outburst of feeling on the part of the assemblage, not likely to be forgotten by anyone who witnessed it. The unfavourable terms of their pensions had long

been a grievance deeply felt by the constabulary of the kingdom, and when the Secretary of State thus pledged himself to aid in securing an improvement in the existing conditions of service with reference to superannuation the whole force looked forward with confidence to his promise being speedily fulfilled. *Bis dat qui cito dat*—but the principle of the proverb was not applied to the settlement of the pension question. Year after year passed, but no practical result followed. The "defect" which, previously to the declaration of 1881, "had long been felt," continued unremedied—and it is only at the close of the present Session of Parliament, in the year 1890, that an Act has been passed for the purpose of redressing the grievances in connection with pensions, which nine years ago the Secretary of State pledged himself, so far as lay within his power, to remove.

So much attention has been recently directed to the subject, and so much misapprehension has been manifested as to the real circumstances under which the claims of the police with reference to improvement of their pensions have been made and at length partially recognised that I have been repeatedly pressed to lay the facts of the case before the public. For obvious reasons I have refrained from doing so during a period of excitement, and while the Superannuation Bill was before Parliament. I am at liberty now to comply with the requests made, and, without disregard of official propriety, to record the facts connected with the history of the pension question, as they affect the Metropolitan Police.

When Sir William Harcourt, in 1881, spoke of placing the pension question on a fixed and satisfactory footing, he plainly implied that such a settlement should be not merely fair to the police, but fair to the ratepayers. In dealing with such a question, there is no doubt whatever that very great importance must attach to financial considerations, and it would evidently be unreasonable to maintain that the interests of the recipients of pensions alone should be taken into account, without reference to those of the pay-masters of those pensions. The burden which falls upon present rate-payers owing to police pension charges is very heavy—it amounts to the equivalent of taxation of more than a penny in the pound, and will increase as years advance. How has this been caused?

Not, certainly, by any action on the part of the Metropolitan Police; for, since the institution of the superannuation fund, the members of that force have always contributed their quota in the shape of subscriptions to the police exchequer. For fifty years the Metropolitan Police Force—unlike any other class of Civil servants in England, except the Metropolitan Fire Brigade—have been mulcted of from 2 to 2½ per cent. of their weekly pay, to form part of a fund out of the revenues of which their pensions were by Act of Parliament directed to be paid. This statute, 2 and 3 Vict., c. 47, s. 22, passed in 1839, created the superannuation fund, imposed on the police, for pension purposes, the payment of a percentage of their salaries, and directed that the sums so obtained, along with other receipts which need not be here detailed, should be invested in Government stocks, the dividends and interests resulting from such investments being applied in payment of superannuation allowances. Within ten years the superannuation fund was insolvent. The annual income derived from investment of receipts was insufficient to pay the pensions of the police force, and the remedy for this state of matters was found in an appropriation of the capital to discharge current obligations—a direct contravention of the statute. By the year 1856 the whole of the capital was absorbed, and the superannuation fund of 1839 had neither dividends, interest, nor investments—it was hopelessly and completely bankrupt. Receipts it still had, in the shape of police subscriptions and contributions from other sources; these, however, were not invested as directed by the statute, but simply treated as current revenue, and the burden of supplying the deficiency was thrown upon the ratepayers. This was authorised by Act of Parliament, 20 and 21 Vict., c. 64, s. 15, but it does not appear from the provisions of that Act, or the discussion in the House of Commons when it was introduced, that Parliamentary sanction was ever asked for, or accorded to, the wholesale appropriation of capital which had taken place. On the contrary, a section dealing with the superannuation fund found a convenient and casual place at the end of a Bill which referred chiefly to raising money for building police-stations, and the cost of the deficiency was thrown on the ratepayers, without any allusion, apparently, being made as to the

way in which it had been caused, and without any repeal of the original Act under which the investment of the capital was still obligatory.

From this year, 1857, the unsound system of appropriation of capital still continued—contributions received from the police and from other sources were never invested, and all payments of pensions were made from the annual sums provided for police expenses by the rates; that is to say, for a period of more than thirty years no attempt has been made by those responsible for the administration of the fund, in the interests of the ratepayers or of the police, to replace the capital previously appropriated, or to invest the new capital as required by statute; that the unauthorised appropriation of capital has been steadily continued, and that this hand-to-mouth policy of paying pensions from current receipts has been annually followed, without any attempt being made to provide, even to some extent, for the payment of future liabilities by the investment of yearly contributions, as directed by Act of Parliament. Hence the fact that the year 1890 finds a superannuation fund without any capital whatever; hence the burden on present and future ratepayers, resulting from an unsound financial policy, which has been either blindly or deliberately followed for years, and the baneful consequences of which must every year be increasingly felt. The history of the fund, therefore, hardly shows that the interest of the ratepayers has formed a prominent principle of its administration. If the public, now and in future, are called on to bear a heavy burden for the cost of police pensions, it is right that they should know the reasons for this demand being made. They should not imagine that to some new and extravagant claim on the part of the police are attributable difficulties which have, to a large extent, arisen from ignoring the provisions of the statute, to the detriment of the interest of the ratepayers for a long series of years. It is far from my intention to underrate the importance of these financial considerations. They constitute difficulties which are very real, and which must be met; but they should not, it seems to me, be removed or lessened by disregarding the claims of the members of a force who have served the public faithfully and well, under an affectation, now, of an extreme concern for the interest of the rate-

payers which certainly ought to have been displayed long ago, but which has been conspicuous by its absence in the administration of the superannuation fund for the last fifty years.

To turn now to the history of the superannuation question, as it affected the grant of pensions to the members of the Metropolitan Police. The limits of such pensions are laid down in the Act of 1839:

"If [a constable] shall have served with diligence and fidelity for fifteen years and less than twenty years, an annual sum not more than half his pay; if for twenty years or upwards, an annual sum not more than two-thirds of his pay; provided that if he shall be under sixty years of age it shall not be lawful to grant any such allowance except upon the certificate of the Commissioners of Police that he is incapable, from infirmity of mind or body, to discharge the duties of his office."

The application of these provisions has varied very much at different stages of administration of the fund. The first period extended from 1839, when the pension system was first introduced, till the year 1849, and was characterised by extreme, if not too extreme, liberality. During these years the provisions of the Act, as interpreted in executive order of the Secretary of State, were held to mean that, after fifteen years' and up to twenty years' service, the full pension allowable under the Act, viz., half-pay, should be granted, and that the maximum amount awardable after twenty years' service, viz., two-thirds pay, might also be given—a medical certificate of unfitness to serve being in all cases required. The age limit of sixty years referred to in the Act was practically ignored, hardly any policeman, as a matter of fact, having attained this age before being compelled to resign the service.

When, however, the financial effect of the liberality of this decade led to a deficiency, which was met by the unauthorised appropriation of the capital of the fund, the limits of pension were contracted, and the second stage of administration, beginning in 1849, and extending to 1862, was reached. During this period, the provisions of the Act were still held to mean that, for service between fifteen and twenty years, the full pension of half-pay to men invalided from the service was payable, and this scale was retained. The amount of pension after twenty years, viz., two-thirds, was graduated, a certain proportion being given for each year of service

after twenty years, and the maximum being awarded after twenty-four years' service.

The capital of the fund having by this time altogether disappeared, and the burden on the ratepayers being, of course, steadily increased, it was found advisable to do something towards restoring a financial equilibrium by again revising the pension scale to the disadvantage of the police, and the third stage of administration was entered into, embracing the years between 1862 and 1872. During this decade it was laid down that the maximum pension allowed by Act of Parliament for service between fifteen and twenty years was never to be granted. The intentions of the framers of the statute on this point were practically set aside with as little concern as the terms of the Act prescribing the investment of the capital of the fund, and a new scale was laid down, under which the pension for service between fifteen and twenty years was fixed at fifteen-fiftieths of pay for fifteen years, rising by increments of one-fiftieth per annum, till the maximum of twenty-fiftieths—less by one-tenth than the maximum contemplated by Parliament—was attained after twenty years. Similarly, it was laid down that the full pension for service after twenty years was practically not to be attained, except in very special circumstances. The scale of fiftieths was continued, at the rate of one-fiftieth for each year of service after twenty years, the maximum of thirty-fiftieths being attainable after thirty years.

The system inaugurated in 1862 lasted, amid deep and increasing discontent in the ranks of the police, till 1872, when dissatisfaction showed itself in open insubordination and refusal of duty on the part of numbers of men. Many members of the force were dismissed, some were prosecuted, and the excitement and alarm caused to the public were disastrous. The state of the force was looked into, and, amongst other changes made, the pay of the police was increased, and the pension scale was to some extent improved. The scale of fiftieths was still retained. The maximum rate of half-pay for service up to twenty years was not restored, but the maximum of two-thirds was granted after twenty-eight years' service, and a more favourable scale than was given under the scheme of 1862 was allowed for service between twenty and twenty-eight years. Under

this revised scale, the pension attainable after twenty-five years' service amounted to thirty-fiftieths, and this is the rate which remained in force prior to the passing of the Act of this year.

It is not difficult to infer that the changes of scale laid down by the Secretary of State within these various periods were dictated by financial reasons alone, and not with any regard to the length of efficient service which a constable could complete, or to the period at which, owing to the wear and tear of exhausting duties, he was likely to be worn out. If the latter consideration had weighed with the authorities, it is not easy to understand why such periods of service should have been fixed in 1839 at any time beyond twenty years, in 1849 at twenty-four, in 1862 at thirty, in 1872 at twenty-eight years. The severity of police work in 1862 and 1873 was certainly not less than in 1839 or 1849 ; but financial considerations were paramount, and the burden on the police exchequer was of more importance than the strain on the strength of members of the force.

We come now to recent times. Though the scale of 1873 was an improvement on that of 1862, it was never recognised by the police force at large as adequately meeting what they considered to be their just demands, and this was practically admitted by the Secretary of State, Sir William Harcourt, in his speech at the Police Orphanage in 1881. The wishes of the police were formulated in a series of reports which were called for in 1882, and these, briefly, amounted to a request for more favourable rates from fifteen years' service upwards, with a maximum pension of two-thirds pay, without medical certificate, after twenty-four years' service. As I have already observed, no practical response to these demands was given, and the hopes which had been raised in 1881 gave place to a deep feeling of disappointment at the non-fulfilment of the promise on which so much reliance had been placed. Very soon after I joined the police force, in 1884, I came to know of the existence of this feeling, and I took all means then within my power to press for a settlement of the question, both with reference to the claims of the men and as a matter underlying effective police administration. For one reason or another, nothing was done till, at the close of last year, a committee was appointed to report on

the question. The evidence taken by this committee is before the public, but the committee were prevented from submitting any recommendations, as, from some cause which was not explained, their sittings were suspended by direction of Mr. Matthews, at the very time when the consideration of their report had commenced.

Times had changed in 1889, as compared with 1873, or even with 1881. From every country arose the demand for fuller recognition of the claims of labour, for shorter hours of work, for higher rates of wages. The duties of the police had steadily increased—their work was harder, their hours of labour longer, their expenses greater—their wages only remained stationary. They had received the franchise, and, as the evidence before the committee showed, they were fully alive to the influence which they had acquired by the possession of votes. They were on the best of terms with the public, and the interest in their welfare, manifested by political parties, had sensibly developed since they had been enfranchised. Politicians are not usually much affected by the structural arrangements of police-stations, and it was certainly a new experience on the part of the Metropolitan Police to find (as actually occurred not long ago) a political organisation offering to pay for an improvement in the partitions of dormitories at a section house, which would have the double effect of securing privacy and of conferring on the occupants the political privileges possessed by separate tenants! Taking all such circumstances into consideration, it would not have been strange had the claims put forward by the police, with reference to their pensions, exceeded those which they made in 1882. Such, however, was not the case. Their demands were, on the whole, more moderate than those which had been made in that year. The chief point which was urged was that a pension of two-thirds pay, the maximum allowed by Act of Parliament, and granted in 1839 and 1849, after twenty and twenty-four years respectively, should be allowed after twenty-five years' service, without a medical certificate. They showed very conclusively that the grant of such a pension as laid down in the scale of 1873, after twenty-eight years' service, was entirely illusory, inasmuch as most men were worn out long before that period, and they contended that even twenty-five years of service was a limit which only a comparatively small proportion of the force could reach.

In a word, they submitted that twenty-five years was the maximum amount of efficient service which the force at large could complete, and they urged that, under such circumstances, the maximum pension of two-thirds pay should be allowed to all men who attained that limit.

"You consider," said the chairman to Superintendent Huntley, a witness before the committee, "that the whole force ought to consist of men in perfect health and in the prime of life?"

Answer: "Yes."

"Yet all of them, you think, after twenty-five years of service, must be considered as broken down, and unfit for police duties?"

Answer: "I do not say they must be considered so—I say that practically that is so."

So again Chief Inspector Wells, another witness:—

Police work "kills men in twenty-five years—they cannot do it any longer if they are compelled to do it in the streets. A few men who are specially employed perhaps work for fifteen or twenty years and then they are put into a place like Somerset House, or some place of that description, where they can be nice and quiet, and be free from exposure, and then they go on to twenty-six, twenty-seven, or twenty-eight years, but otherwise it is a very rare thing to see a man in the streets with even twenty-four years' service, who has had to do hard plodding."

To this effect also speaks Chief Inspector Swanson, of the Detective Department. Questioned as to the grounds for a pension of two-thirds pay being asked, he replies:—

"I put it on the ground that a man is thoroughly worn out after twenty-five years' service; he is not worth his pay. A man may not be, physically or mentally, apparently unfit, but after twenty-five years a man gets so excessively nervous, that if I were to entrust him, as I would have to entrust him, with an important matter, I should feel altogether lost, and prefer to do the thing myself, and therefore I feel sure that, by the time a man had served twenty-five years, he would be so exhausted that he would not be worth his money."

I need add but little in support of the assertion that the majority of Metropolitan policemen are practically worn out, by the severity of

their duties, before they reach the limit of twenty-five years' service. The figures in the Blue-book speak for themselves. If reference is made to the pension roll for the last twenty years given in its pages it will be found that, out of about 3,900 pensioners, only about 12 per cent. were men who had served twenty-five years, while only about 2 per cent. succeeded in reaching the limit of twenty-eight years; 3 per cent., twenty-seven years; 5 per cent., twenty-six years. The average limit of service which is reached is between twenty-two and twenty-three years. Had the police, then, not justice on their side, when they maintained that the grant of a maximum pension after twenty-eight years was illusory, and that, under such a condition, the full scale which was contemplated by Act of Parliament, and was held out to them as attainable, was practically denied to them? Of what value was a pension after twenty-eight years, when only one man out of every fifty had a chance of ever benefiting by it? Was the demand unreasonable, that the maximum pension should be granted on completion of the maximum amount of efficient service shown to be attainable? Parliament had promised the grant of two-thirds pay as pension, after *some* limit of service, and it seemed only fair that this limit should be fixed so as to allow of its being reached.

As to the financial side of the question, it has been supposed that the proportion of two-thirds pay as pension represents a very high rate of superannuation allowance in actual money. If the pay of constables—and three-fourths of the pensioners are *constables*—were high, this assertion would doubtless be accurate. But, as a matter of fact, the pay of a Metropolitan police-constable is not high. Commencing at 24s. a week, it rises to 27s., and, after eight years' service, to 30s. a week, and a pension calculated at two-thirds of the latter rate would amount to 20s. a week. Considering the duties and responsibilities which devolve on constables, they are entitled to be considered as skilled labourers, and such rates of pay for skilled labour cannot be considered high. In fact, there is no doubt that, but for the prospect of a pension at the end of service, higher rates of pay would be needed to induce men to incur the risks of an employment in which no less than 9 per cent. of the force are annually injured, and in which the constant strain of exhausting

duty wears out strong men before twenty-five years of service. After being worn out, subsistence allowance for themselves and families, in the shape of pension at the rate of 20s. a week—towards which, be it remembered, they have contributed a percentage of their pay—is surely no extravagant remuneration for those, who, in the words of Sir William Harcourt, "have spent the best days of their lives in the service of their countrymen."

These, then, were the claims which Mr. Matthews had to consider, when he suspended the meetings of the committee and proceeded to deal with the superannuation question. The whole case for the police was before him; the statements of witnesses taken by the committee were in his possession; the financial results of the proposals, as far as such could be conjectured, had been arrived at; the evidence in support of the claims of the men was unrebutted and uncontroverted; and the existence of an increasing feeling of dissatisfaction in the force was repeatedly brought under his notice. It was my duty to restrain as far as possible such discontent, and to prevent its interfering in any way with discipline—an obligation which, in dealing with large bodies of men, I have ever regarded as paramount—and my efforts in this direction were completely successful. But it was none the less my duty to impress on my superior the danger which might result from a development of such a feeling in the force, and I should justly have been blamed had I failed to do so. "Delay" (in dealing with the question), said the Secretary of State, on June 28th, "is indefensible on many grounds. It will only increase the demands on the public purse, and might throw doubt on the sincerity of this House on the subject." For several months before June I had used these and similar arguments to Mr. Matthews. Every attempt was made by me to reduce the demands of the police to the lowest point, but I felt that, on grounds of justice and prudence, and in the public interests, it was my duty to endeavour to induce the Secretary of State to support the claim of two-thirds pay as pension after twenty-five years' service, a demand which seemed to the Metropolitan Police fair and reasonable. After long delay, I was at last distinctly informed that, as a question of justice, there were no grounds for favourably considering the claim of the police; that

the promise of the Secretary of State in 1881 was of no binding character; and that the scale of two-thirds could not be granted except under conditions which I had good reason for believing would not be acceptable to the force. Having failed, therefore, to persuade Mr. Matthews, as the Parliamentary chief of the police, to lay before her Majesty's Government and Parliament what appeared to the whole of the force their fair and equitable demands, and feeling that I could not honestly support his policy nor share the responsibility for his action in this and other matters, I took the only course which appeared to me to be open to an honourable man under authority, and regretfully tendered the resignation of my appointment.

The views of Mr. Matthews subsequently underwent a radical change, or rather series of changes. The Bill which was brought before Parliament by the Secretary of State is not only different from that which was first contemplated, but also from that, which has now become law. When first introduced, the only real concession to the claims of the police was the grant of a pension *as of right*, and without medical certificate, after twenty-five years' service. But, while the contention of the police was fully admitted, that at twenty-five years of service a Metropolitan policeman was practically a broken-down man, the old illusory limit of twenty-eight years' service for the grant of a maximum pension of two-thirds pay was retained. In short, the conditions as to pensions laid down in 1873, the defective nature of which had been admitted, and the improvement of which had been promised, were, under the changed circumstances of 1890, maintained, with this important difference, that after twenty-five years, when a constable was worn out, medical testimony to the fact of his being worn out was dispensed with.

In introducing this proposal to the House of Commons, Mr. Matthews professed a desire "to give not only fair but liberal treatment to the constabulary throughout the country," and yet came to the conclusion that it was consistent with equity to require that a constable should serve for three years after being worn out, before being able to attain the maximum rate of pension. Little by little, however, when the matter came to be discussed in

Parliament, concessions were unwillingly made by the Secretary of State. The twenty-eight years' limit of service was first abandoned, and twenty-seven years substituted, a concession which rendered the limit of service less illusory by 1 per cent. than the original period of twenty-eight years. Then a proposal to grant a maximum pension after twenty-six years was first opposed by Mr. Matthews, but at length, being unable to resist the feeling expressed by the Metropolitan members of Parliament, he conceded even more than was involved in this last suggestion, and put forward a scheme for granting a maximum pension after twenty-six years' service, with an increased allowance of thirty-one-fiftieths, instead of thirty-fiftieths, after twenty-five years. The remarks with which the right hon. gentleman accompanied this concession read strangely when compared with the conclusion as to "the fair and liberal treatment" extended to the police by the original provisions of the Bill. "The whole of the evidence in the Blue-book," said Mr. Matthews, "tended to show that the Metropolitan policeman was worn out after twenty-five years' service or thereabouts. It seemed illusory to allow a man to retire after twenty-five years' service, but to tell him that he could not attain the maximum of two-thirds until after twenty-eight years' service." But this was the very point which the police, through their Commissioner, had all along pressed. This was the very principle of justice which they had throughout urged, and this was the very view which, in spite of the evidence of the Blue-book, and in spite of the representations of the police, Mr. Matthews had definitely declined to support. A more striking tribute to the fairness of the claims of the police could not be accorded. But this was not the view taken by the Secretary of State a few weeks previously, when he refused to admit the justice of the case for the police, and deliberately retained, as a "fair and liberal" provision for the members of the force, the very limit which he now declared "illusory."

With this admission, it might have been expected that the police had fully gained their case, and that, when a constable is found to be worn out at twenty-five years' service, when this is proved to be the maximum of efficient service which can be rendered, the maximum pension should be awarded. If it is illusory to grant the maximum pension at twenty-eight years, in the case of men who are worn out

at twenty-five, it is surely also somewhat illusory to concede the full pension only after twenty-six years' service. This, however, is the last concession which, under Parliamentary pressure, has been made by Mr. Matthews, and it has been definitely accepted and approved by both Houses of Parliament as a solution of the question at issue. The maximum pension is now, under the statute, attainable at twenty-six years' service, and the allowance at twenty-five years has been increased by one-fiftieth, instead of about three-fiftieths as asked for by the police. It would have seemed to them, no doubt, more logical to have awarded a maximum pension for a maximum limit of efficient service. To have done so, even at the end of the controversy, would have gone far to efface all feelings of disappointment at the tardiness of the concession; to have done so at first, and without haggling on the part of their Parliamentary chief, would have convinced the police of the reality of the professions of fairness and liberality which had been made regarding the treatment of their claims; and an earlier settlement of the pension scheme would have set at rest, certainly for a time, other important questions which have arisen owing to the policy of delay, and which will probably result in much more expense to the ratepayers than would have followed the grant of a full pension to police officers after twenty-five years' service. *Roma locuta est—Causa finita est.* By the action of Parliament the Police Bill is now the law of the land, and its provisions, although not granting all that the police desired, mark a distinct advance in the pensionary benefits granted to the "great army of order which is always in the field."

J. MONRO.

CARDINAL NEWMAN.

THE average duration of human life renders it a rare thing that the space of a century should be nearly filled by the career of any one distinguished man, and it is probably an unique fact that such a man should mark in his own person, whether by acceptance or rejection, every phase of the religious thought of a century, as has been the case with John Henry, Cardinal Newman.

Since all strains of serious opinion must necessarily take some years before they permeate any large section of a nation, we may fairly consider the record of religious change for the present closed, and any new development will belong rather to the twentieth than the nineteenth century. When young Newman, always a grave and studious boy, began to exercise himself with the problems of religion, almost the only school which could appeal to the educated classes of England was the Evangelical. The great wave of emotion which had stirred the hearts of so large a number under Wesley and Whitefield, and had lifted their followers out of the Anglican Church, had left its effects within that fold, the communion to which belonged all the great public schools, both the Universities, and, speaking generally, the whole body of learned men and scholars. No doubt there were exceptions in dissenting colleges, as at Hoxton; there were Catholic divines like Milner; there were pious elderly persons who preserved the High Church traditions of Queen Anne's clergy, who, again, remembered those of Laud and Andrews and Hooker. In old world towns, like Bath or Exeter or York, women wore black in Lent, and men took no snuff during the same period; they ate fish, when they could get it, on Friday, and used books of devotion compiled by non-juring ecclesiastics; but all these exceptions together were few in number. What was called vital religion

was apparent, not in the Orthodox, who were humdrum and sleepy, but in the more emotional and aggressive Evangelicals. Hence, when that awakening came to the boy, which comes to all religious persons in whatever communion, the hour wherein what has been accepted as dogma becomes a fact to the individual soul, young Newman found himself what would now be called a Low Churchman, without discriminating closely between the very different sections of that party. In these dispositions he went to Oxford.

Here, under Whately, was beginning another phase of thought, which, though no one leader has ever wholly agreed with any other, has yet a certain unity of character, the Liberal or Broad Church school. Whately, Blanco White, Arnold, Wilson, Stanley, Robertson, Rowland Williams, Mark Pattison, Jowett, form a *catena doctorum*, the earliest of whom influenced Newman not a little, but against whose conclusions, so far as anything was concluded, he soon found himself called on to protest with all the energy of his nature. At first, as he drifted away from Whately, he was much alone, and his spirit also was lonely. At the age of twenty-seven, when he became Vicar of St. Mary's, a living considerable in importance, but small in population and small in emolument, therefore tenable with his Oriel Fellowship, he came once more "out of his shell," "began to have influence," and "gathered around him the signs of an incipient party." The *Christian Year* had just appeared, the "songs" of the movement, whatever be the record of its history, and the party gained cohesion and objectiveness when Mr. Keble preached the Assize Sermon in 1833, afterwards published under the title *National Apostacy*.

Another great wave of thought was to pass over England. Among the majority the idea of a Church had been wholly lost. It was clear that a religious organisation, with which was associated a certain secular pomp—presided over by Bishops in lawn sleeves, whose ministers had a status among the county gentry, and were the freeholders of their benefices—was in an indefinite way superior to the Wesleyans and Independents, more orthodox than the Baptists. To it all the "upper classes" were bound to belong, except a few Catholics who had an aristocracy of their own. But all notion of the Church, the Bride of the Lamb, with authority to bind

and to loose; with sacraments of power, putting actual life and meaning into the almost forgotten words of the Catechism; with the keys of Heaven, and Creeds which it was equally perilous and treasonable to deny, had faded from all minds, till Keble put the sacramental system into verse, and the verse was accepted as fact. And so arose the first great controversy which men in later middle life remember, raging in all its heat from 1835 to 1845, and not yet extinguished. Men asked, where for us Englishmen is this grand and supernatural organisation, if we indeed have to look for it? Is it in the Church of England—the *peculium* of England and its dependencies,—or in the Church of Rome, which claims jurisdiction over the Christian world? It was, as we all know, the object of the party nicknamed Puseyite and Tractarian to show that the Church of England was an integral part of the Church Catholic, which had, as they believed, simply renounced some corruptions of faith and practice, without forfeiting aught of true doctrine and true Catholicity—or at any rate so much as to entail loss of life or of spiritual health. The recognised leaders were Newman and Pusey. To young men, who gathered round them at Oxford in those days, the special work of the former seemed to be to show that Anglican formularies would bear a Catholic sense, and it culminated in the celebrated Tract XC.; of the latter that the Sacrament of Penance might be revived in all its fulness within the Church of England Both were tender and loving guides of souls to many young men, the flower of Oxford life; Newman by weekly sermons in St. Mary's, whose subtle power of analysis of the human mind has never been surpassed; Pusey by the ever-increasing number of men who went to him in their deepest need for sympathetic guidance, and, as they then believed, for sacramental confession. The parts were often reversed; Pusey's sermons kept auditors, who found none but standing room, hanging on his lips for double the usual time of the ordinary long discourse, and Newman dealt specially with single souls; but the general effect was as is stated above.

For Newman, after a time, the Anglican theory broke down, and we know the end; it is written for all in the *Apologia pro Vitâ Suâ*, boldest and most touching of modern religious autobiographies. On October 8th, 1845, he ended, as nearly as possible, half his

human life, spent, but not all of it consciously, in the service of the Church of England; the second half was spent, the whole of it consciously, in that of Rome.

But his relation to the thought of the age, and its special difficulties did not end there. The times have travelled fast. When those who remember the Tractarian movement were young men, the thought of educated persons was on the whole orthodox, and the controversy was between England and Rome. Then the Broad Church movement gave rise to the question: "Was Christ God?" and the various problems about the Gospel, which have suggested, or been suggested, by the dilemma. It might seem to have lost its special interest, and to have gone to the limbo of dead difficulties, had it not been rediscovered by the author of *Robert Elsmere*, who, with the majority of her readers, seems quite unaware that it was discussed *usque ad nauseam* some twenty-five years ago. The answer which Cardinal Newman has given over and over again since he became a Catholic is virtually this: there is no standing point between the faith of Rome and Atheism; true faith in a God implies faith in the dogmas of the Church; and he has worked out the thesis at length in the *Grammar of Assent*. Calm, logical, coldly reasoning, he has endeavoured to show that it is not, as eclectics say, a matter of nicely calculated less or more, but of all or nothing.

To many minds, again, it will seem that the vital question of modern days is the relation between physical science and religion. The scientific man often ignores religion so completely that he would have little right to complain if the religious man did the same by him, and, recognising the fact that the subjects are on different planes, let each go their ways without conflict. But Newman has not done this. In two of the concluding lectures in his work *On the Idea of a University*, he has dealt with the whole question, and laid down what are the respective limits of the science of the natural, and of theology, or the science of the supernatural; he has shown that the two, both being from God, cannot be in collision with each other. He Who is the God of Truth embraces and has in Him all truth, whether it be the filiation of the Only Begotten Son, or the cause of the colours in a beetle's wing. As in the days of Galileo, the Church

is always ready to accept a fact, because fact is truth and God is true ; she bars only rash judgment, and the statement as dogma of what may be at best only a working hypothesis.

Such, in its broad lines, has been the career, such the attitude to the thought of his age, of the man whom all England now mourns. It is well to trace the consistency and the coherence of his opinions, to show that in and for these he was admirable, because it is not these opinions especially for which he is lamented, but for something nobler still. He has raised up before us the pattern of a lofty life, and has been consistent to his own ideal of Christian perfection. To every man his special work. It was not the work of Cardinal Newman to devote himself to the masses, the uneducated, and the poor. Had he been called to this, he would have done it well, as witnesses his noble devotion in an outbreak of cholera in Birmingham, when he and the Fathers of the Oratory gave themselves to special service, by day and by night, till the plague was stayed. But, as a matter of fact, his labour has lain among gentlemen, the educated, the refined, and scholars, such as he himself was. It has been often noticed how scanty are conversions among the poor in England, how remarkable and how many those among the upper classes. No doubt someone may arise through whom this condition of things may be reversed, but such has been the fact. It was pre-eminently to his own class that he appealed in the *Apologia;* it was the English gentleman that he always set before himself as the character that was most grateful to him. On those who came short of such a standard, when they tried to attain it by wrong means, he poured out his bitterest scorn. There is a passage in his Catholic sermons, less well known than some others, that may fitly find place in this connection. He is describing the young men of the provinces, who aped the manners of " fast " young men in London.

"You, my brethren, have not been born splendidly or nobly; you have not been brought up in the seats of liberal education; you have no high connexions ; you have not learned the manners nor caught the tone of good society; you have no share of the largeness of mind, the candour, the romantic sense of honour, the correctness of taste, the consideration for others, and the gentleness which the

world puts forth as its highest type of excellence; you have not come near the courts or the mansions of the great; yet you ape the sin of Dives, while you are strangers to his refinement. You think it the sign of a gentleman to set yourselves above religion . . . to look on Catholic and Methodist with impartial contempt, to gain a smattering of knowledge on a number of subjects, to dip into a number of frivolous publications if they are popular, to have read the latest novel, to have heard the singer and seen the actor of the day . . . to know the names, and, if so be, the persons of public men, to be able to bow to them, to walk up and down the street with your heads on high, and to stare at whatever meets you, and to say and do worse things of which these outward extravagances are but the symbol. And this is what you conceive you have come on earth for! The Creator made you, it seems, O my children, for this work and office, to be a bad imitation of polished ungodliness, to be a piece of tawdry and faded finery, or a scent which has lost its freshness and does but offend the sense."

If the Church has for the poor a St. Benedict Joseph Labre, born of the people, or a St. Elizabeth of Hungary, who descended from her queenly state for the people, it is well she has also those who keep all through life the condition in which they were born; and that Cardinal Newman's example is for those to whom men like Blessed Thomas More appeal, for English gentlemen, who, in becoming or remaining holy, need abate nothing of their gentle state.

Next to the characteristic of an intense feeling of the duties of the class to which he was born, we may put, as the notes of Newman's life, the need of loneliness and the need of friendship, balancing and counteracting each other. The monastic or quasi-monastic life was that which even in his Anglican days appeared to him the true realisation of the Christian life. In a very remarkable sermon he declared that if Christ were to return to earth He would find his truest followers in the humble monk and the holy nun, and hence, even in Oxford, he lived alone. The courteous remark of Provost Copleston, "*Nunquam minus solus quam cum solus*," testifies to this habit of solitude; one of his most inward poems bears witness that while many friends sought him he sought none.

Yet, when they came, how warmly he clasped them to him! It would not be right to mention names, but all know how no change of times or faith has ever shaken the affection he bore to some of his own college, even beyond the pale of his Church, against which their faces were set like a flint, especially to one who said, "When Newman went over I examined the whole Roman question, then shut my mind with a snap, and have never reopened it since." And of all his old familiar friends only one has ever lifted up his heel against him. But his own words may be mentioned, not only the close of the wonderful sermon on the parting of friends, but those which ended the *Apologia*, on St. Philip's feast day, wherein he speaks of "those thorough friends who showed me true attachment in times long past, and also those many younger men . . . who have never been disloyal to me by word and deed"; that roll call of the Oratorian Fathers, whose mere names are so arranged by the great master of style as to ring like music from the page. It was one of these, still left him, when Ambrose St. John was taken from his side, that the dying Cardinal, even when unconscious, at the last, called on as "William, William," who had been to the lonely celibate as more than a begotten son.

Another note of his nature was simplicity, which includes a daring truthfulness. He never had the power of saying or doing anything for the sake of effect; he could never have drifted into modern ritualism, though Dr. Pusey succumbed. He preserved in St. Mary's a relic of Puritan days in the mode of administering the Communion; all services at St. Mary's were, even for those days, severely plain. When he stated a fact in controversy it was always so bald that it commanded credence at once, even from those who fancied that a Roman priest was of necessity untruthful; none who wished to equivocate could have ventured to put a thing so directly. He shrank from no statement of doctrine likely to repel; neither from the failings of popes, nor the unlikelihood of modern miracles, nor the intrigues of the Roman Court. "Now, the Rock of St. Peter's on its summit enjoys a pure and serene atmosphere, but there is a great deal of Roman malaria at the foot of it."

And over all there was the power of a great saintliness, awing, subduing, attracting, and occasionally repelling, those who came in

contact with him. In this respect he was no exception to the rule, *on a toujours les défauts de ses qualités;* he was a masterful man, born to be a leader of men, and not to be in a subordinate position.

His saintliness, far more than his style, attracted men to him, and his writings, or rather his style, became the instrument of his saintliness to attract them. In this respect he is somewhat like Thomas à Kempis; his simplest sentences have a matchless eloquence, in that they go so straight to the point. Because his works have been always before the public, and because his saintly life has been known, he has continued, even in retirement, to exercise an extraordinary influence on men. "He really died long since, his work has long been over," writes one. How little they know who thus speak! No intellectual conversion in England or America has taken place in these twenty years of his retirement wherein he has not borne a part, and when converts flew as doves to the windows, his has been the hand which drew them in. There are some who have made their submission to the Church since his death, and the *amari aliquid* in their joy and thankfulness has been that they could not, in this life, tell him that he was the agent of their conversion and ask his blessing.

In intellectual vigour to the last, and yet very old, for years those who have lived with him in close companionship have seemed each to hear day by day the voice which said, "Dost thou know that this day the Lord will take away thy master from thee," and each has bowed in acquiescence, and said, "Yea, I know it." The end came, and death could not have come more gently; no pain, nothing painful to look back on, no effort, no struggle, one last peaceful breath.

Ah! dear and honoured Master and Father, it may be that thou knowest now how largely has that thy prayer been fulfilled, written "on the Feast of Corpus Christi" twenty-six years ago:

"And I earnestly pray for this whole company with a hope against hope, that all of us who once were so united, and so happy in our union, may even now be brought at length by the power of the Divine will into One Fold, and under One Shepherd."

C. KEGAN PAUL.

THE TRADES UNION CONGRESS.

ON Monday, September 1st, the twenty-third Trades Union Congress will assemble in Liverpool, to discuss and decide issues of far-reaching importance to the cause of labour and the progress of the working classes. Much has happened since January, 1875, when the eighth Congress met in the same town; much more since it first met in Manchester, in Whitsun week, 1868. At the date of the first institution of these Congresses Trades Unionism was under the ban of the law. The unions had no legal status. Their funds were unprotected, being absolutely at the mercy of any dishonest officer who chose to embezzle them. The very existence of the unions was threatened, for it was a debatable question whether or not they should be stamped out as a public nuisance, dangerous to the commonwealth by reason of their supposed incompatibility with the freedom of trade and the liberty of the subject. The occasion for such a step was thought to be propitious. The Royal Commission instituted to inquire into the Organisation and Rules of Trade Unions had been sitting and investigating charges of outrage, and had brought to light many outrages which sent a thrill of horror through the land. The evidence had to a large extent been published, but the final report of the Commission had not been issued. The latter was awaited with some anxiety on the part of Trades Unionists, and with a certain amount of jubilant expectation by a large section of the community, by whom it was anticipated that a final blow would be struck at an institution regarded with so much disfavour by the commercial and trading classes, and by the major portion of the people's representatives in the House of Commons. The General Election in the autumn of 1868 decided the main issue as to whether trade unions should exist, the other issues were left to successive Congresses.

From June, 1868, to January, 1875, the unions were busy, politically and socially. The final report of the Royal Commission did not decree the annihilation of the unions; it simply exposed and denounced certain outrages which had been unearthed, and condemned practices which were deemed to be opposed to the interests of trade, and adverse to the well-being of the community. The Unionists demanded protection for their funds, and a recognition of the legality of associations which had long existed, and had contributed so much to the welfare of the industrial classes of the country. These issues formed a very considerable element in the General Election of 1868, although they were made politically subordinate to the one great question of the day—the Disestablishment of the Irish Church. The result of this increased activity of the unions was apparent in the first Session of the new Parliament, in which year Acts were passed giving a degree of legal protection to trade union funds. In the year following, 1870, matters of wages were dealt with, and the Factory Acts were extended, whilst in 1871 the Trade Union Act was passed, which accorded to trade societies not only protection to their funds, but also that legal recognition, as lawful associations, for which they had so long contended. Then followed in successive years, as the result of the action of the Congresses, the Mines Regulation Acts, and the Arbitration Act, 1872; and in 1874 the Hosiery Manufacture Act, for the protection of workmen's wages, the Factories, Health of Women Act, and the Alkali Works Act, on the lines of the Factory Acts. In 1873 the foundation was laid for the Employers' Liability Act, but its adoption was delayed for some years subsequently. The record covers five years only, but they were years of unusual activity, and a plentiful harvest was garnered during this initial stage of the Trades Union Congresses; besides which the seeds had been sown for further crops of legislation, some of which matured early, others required a longer term to mature and ripen, as subsequent events have shown.

The Liverpool Congress, in January, 1875, had, singularly enough, to deal with a report of another Royal Commission, instituted in 1874, to inquire into the operation and working of the Labour Laws. That Commission was not designed to find out reasons for

discrediting trade unions, but rather to discover reasons for the removal of existing disabilities. The evidence given, and the report issued, provided an easy way out of political difficulties attaching to a political party which had previously opposed legislation. To undo the legislation of the Parliament of 1868-74 was impossible, and party exigencies demanded that a share of the credit associated with a more liberal policy in regard to labour should be transferred to the other side. A Royal Commission constructed a bridge over the gulf, and the Session of 1875 saw the unusual spectacle of the two political parties in the State contending for the supreme merit of passing enabling laws respecting labour and labour organisations. The Labour Laws of that Session were the outcome of that contention. All the old laws relating to master and servant were swept away. Whatever remained of the combination laws was repealed. Conspiracy, as applied to labour disputes, was abolished. The workman, in combination with other workmen, was henceforth free to act as other citizens could act, concurrently with others; lawful association was substituted for isolated action, or rather the man was free to choose either isolation or individual action, or action in concert with his class, whichever he thought best under the circumstances. Self-help, by individual effort, was not interfered with, but was accorded wider scope, by the means of mutual help by associative effort, provided under those laws passed in 1875. After all, the great merit of the Acts of that year was that they repealed the disabling enactments of previous Parliaments; they restored rights which, under various pretences, had been denied by the wisdom of statesmen of former periods.

From the date of the Liverpool Congress until now the trade unions of the country have been initiating, shaping, and maturing legislation in various directions. Nearly fifty Acts of Parliament, which have been promoted by the Congress, have been passed since January, 1875, all of which bear the stamp of that institution. Many of these Acts have been non-political in character, but none the less useful on that account. Nor can it be said that either political party can claim the merit of passing such Acts. Indeed, there seems to be a kind of rivalry as to which party shall achieve most in this direction. Congress itself was never a political body in the

ordinary sense of the term; but in its earliest assemblies there can be no doubt as to the political complexion of the majority of the delegates. To a certain extent this is equally true to-day, but the preponderance of one section is no longer the same as in the Congresses of former years. The change is due to a variety of causes, chiefly, perhaps, to the fact that neither political party can claim a monopoly of labour legislation on liberal lines as formulated by the Congresses.

The Congress is just now apparently in a transition stage. Its main programme has been accepted, mostly carried. The meagreness of this year's list of measures attests at once the near completion of the measures originally contemplated, and the difficulty of formulating new proposals which shall come within the original design. The first measure on the programme for 1890-91 is the Employers' Liability Bill, which is but a Bill amending the Act of 1880. The second proposes to secure competency for the men in charge of steam engines and boilers; third, the increase of factory and workshop inspectors; and fourth, to secure the right of relatives of deceased miners being represented at coroners' inquests. These are not new; they form part of programmes not completed. The fifth aims at securing trade union rates of wages in public contracts under Government, or municipal and local bodies, a demand which could only have been made in consequence of the recent progress of Unionism. Co-operation in relation to trade unions is an old subject, the exact sphere of the two agencies not having yet been defined relatively one to the other. The last subject on the programme is representation of labour in Parliament, upon which some hazy notions seem to exist. The Congress and its constituents have hitherto done little in this respect, except in the case of the miners, for in no case have the unions other than those of the miners either paid the expenses of a labour candidate or supported him in Parliament. That luxury is reserved for the newer men, whose aim seems to be to secure the government and management of the Congress, of the Trades' Councils, and of the unions, for the advancement of the new Unionism, about which we hear so much. This is the phase of Unionism which now absorbs public attention, the struggle between the old and the new Trades Unionism.

It is not the programme, however, which is attracting to Liverpool the largest number of delegates ever yet present at a Congress. The total number of those whose credentials have been already sent in to the Parliamentary Committee exceeds 350, and possibly the aggregate number will be augmented by September 1st, the date of the formal opening of the proceedings. The highest number ever present before was 210, at Dundee last year. To what extent the actual number of Unionists represented will be in excess of former years remains to be seen, when the credential forms are examined and passed, and the totals are cast up by the Standing Orders Committee. The chief causes of this extraordinary anxiety to be present at Liverpool may be, and no doubt are, various. For example, there has been a great trade union revival within the last twelve months, of no mean dimensions. Labour questions have also been well to the front in all departments of industry. Again, unions have sprung into existence in trades and occupations where none existed before. These and many other things have no doubt contributed largely to the accession of numbers that will be present at the forthcoming twenty-third Congress. But there are two questions quite outside what is called the Parliamentary programme which are drawing together men from various industries from all parts of the kingdom. One of these is barely alluded to in the "final notice" convening the Congress, as it is a matter in one sense of purely formal business relating to administration; while the other is not even mentioned in the notice or programme at all. Yet these, and possibly another subject, are silently but surely influencing the election of delegates in all trades, and particularly in those where the formation of unions is of recent date, some of whom may possibly be represented for the first time at these gatherings.

Undoubtedly the more prominent feature in the next Congress will be the election of a secretary to the Parliamentary Committee, in succession to Mr. Henry Broadhurst, M.P., who has held the office for about fifteen years. The post is not one of great emolument, the salary being only £200 a year. Many a Government clerk, or clerk in a mercantile office, would regard the stipend with something approaching disdain. Yet it is the highest post in the

power of the aggregate trade unions of the country to confer upon the most representative man of the class, and even the salary is nearly equal to the highest paid by the largest and wealthiest union to its chief officer. It cannot be the salary which is the object of so much attraction, nor can it be said that the position is a sinecure, for hard work has to be done by the occupant of the post, and there are more "masters" to please than even the total number of pay-masters, or those who subscribe to the fund out of which the salary is paid. Frequently those who pay the least, or do not contribute at all, grumble the most, and are the most exacting about the duties, responsibilities, and conduct of the Parliamentary Committee and its secretary. So far as known it seems that there are likely to be three candidates for the post, two of whom are exceptionally good candidates, while the third has won a good position in recent years. It is no part of our duty to indicate preferences: that must remain with the accredited delegates. The impertinence with which some newspapers have been backing candidates and denouncing others ought to be severely resented by the Congress. Suffice it here to say that whether Mr. Shipton, who acted as secretary in 1886, or Mr. Fenwick, M.P., or Mr. Threlfall be appointed, the better class of Trades Unionism will not suffer at the hands of the elected secretary.

Another subject which is drawing a large representation is the Eight Hours question. The decision of the Congress will be important in many ways. Its action will determine its fate as an institution. Hitherto it has been content to work from year to year for the attainable; whether a universal eight hour day be within measurable distance of realisation is a matter upon which many differ—and the unions are divided on the question into two camps, in so far as it is sought to be attained by Act of Parliament.

The other possible subject is that of the national federation of trades, the dream of many an enthusiast during the present century. A coalition of the unions is inevitable. The tendency of modern industrial life points in that direction. The concentration of trade in a few hands, and in a few great companies, indicates that the struggles of the future will be intensified.

GEORGE HOWELL.

THE EMIGRATION OF LABOUR FROM BRITISH INDIA.

THE recent anti-slavery decree of the Sultan of Zanzibar has at once brought within the circle of urgent political questions the demand for free labour in the sphere of British influence in Africa, and a hope has been expressed that the Government of India will permit the emigration of Indian coolies to the protectorate of Zanzibar. It may confidently be expected that this proposal will draw renewed attention to the system under which the emigration of labour from British India to our Colonial dominions and foreign possessions has been conducted during the last half-century. From its commencement the system has been keenly criticised and often misrepresented and denounced, and has formed the subject of innumerable Inquiries and Reports by Royal and locally appointed Commissioners. It may reasonably be assumed that some account of the origin and existing laws of the system, together with a brief indication of facts illustrative of its working, will at the present time have a particular interest for those who are concerned in the practical issues involved in the possible extension of emigration from India on a scale of magnitude, as well as for many who take a general interest in the experiment of emigration as a remedial political agency.

In a lecture delivered before the Society of Arts in December, 1873, Sir Bartle Frere said of the labouring population of India, "The Bengal labourer with wages at 1½d. or 2d. a day, and no roads or canals to bring him food, is always terribly near the brink of starvation"; and again, "Though I believe the existing population of India is, as a mass, better fed than it was forty years ago, still there are large masses, especially in Bengal, living on the

limits of starvation." These words may be taken as indicating the condition of things in India when the abolition of slavery created the necessity for an importation of labour into our tropical Colonies, and led to the organisation of a system designed to reconstruct the fortunes of those Colonies on the principles of free labour. Seldom, perhaps, in the history of the Empire has any remedial measure been introduced more admirably adapted to meet political and commercial emergencies. The peculiar fitness of the East Indian labourer to satisfy the wants of our tropical Colonies has been well shown* by Mr. Grierson, an officer deputed by the Government of India to inquire into the system, prior to the passing of the Indian Emigration Act of 1883. He says:

"The Colonies importing Indian labour are in the belt of the Tropics. The only exception is Natal, which is sub-tropical. The conditions of life in these Colonies are much the same, viz., an equable climate, free from sudden or extreme variations, and an amazing fertility. The original natives of these countries, living for generations where life without labour was easy and pleasant, have developed into a type of human beings peculiarly unfitted for the higher forms of cultivation of the soil. When, therefore, European enterprise attacked these countries with the hope of carrying off the richer products of the earth, the indigenous natives were found unsuited for aiding them in the work. Coolie labour had accordingly to be introduced; and the only places where suitable labour was found to be available were India and China. Both these countries are sub-tropical, the greater portion being outside the tropical belt. Here the conditions of life are very different. The climate is anything but equable, and is subject to sudden and extreme variations. At one time the country is deluged by rain, at another parched for months together. Here life is impossible without labour. The most elaborate precautions have to be taken to obtain even a probable chance of raising a moderate crop; and the result is that the inhabitants of India and China have, in the course of generations, developed into human beings possessing considerable agricultural skill and a wonderful capacity for continuous hard work. The Indian's whole life is one long labour—he never has a moment's rest. . . . When an Indian coolie is transported to a tropical Colony, he finds himself in a place quite beyond his experience. He finds a soil capable of yielding good crops with hardly any cultivation, and he naturally applies to it all

* *Report on Colonial Emigration from the Bengal Presidency.*

the labour and all the skill and industry inherent in him. The result is an out-turn such as would be impossible in India, and such as he had never even dreamed of before. Subsequent experience confirms his first impressions, and he rightly considers that he has found a place free from cholera and famine, of a warm equable climate, where his natural industry, if rightly applied, makes its possessor in a few years the owner of a large fortune."

Such was in brief the origin of coolie emigration from India to our tropical Colonies. European enterprise on the one hand in instant need of a steady and continuous supply of labour, on the other a vast population skilful, industrious, and frugal, yet chronically on the limits of starvation, exposed to constant outbreaks of cholera and to frequent famines, and without prospect of ever bettering their condition or raising themselves above a daily struggle for existence. In these circumstances it might well be thought an easy task to transfer the labourer from India, where he was not wanted, to the Colonies ready to welcome him as the only hope of their embarrassed fortunes. And yet the organisation of a satisfactory system of emigration has been found a work bristling with difficulties. It has been asserted with truth, and consistently with a full recognition of the ultimate benefits of the system, that when emigration from India was first tried it failed, and failed disastrously. It was only after long experience and many years of tentative experiments in the passing of regulations that the Home and Indian Governments were satisfied that the introduction of Indian labourers into our Colonies conduces as much to the welfare of the emigrants as to the general prosperity and commercial wealth of the Colonies.

The emigration from any part of British India of a native of India under an agreement to labour for hire in countries beyond the limit of India is subject to elaborate regulations. The great charter of the system is the Indian Emigration Act of 1883, the provisions of which apply not only to emigration from India to British possessions, but to emigration from British Indian ports to foreign Colonies. For the reason that I have no official or practical experience of the working of the system in foreign Colonies, I desire to have it understood that in this paper the scope of my observations is limited to British possessions. The Act does not apply to

emigration to the Straits Settlements, which is provided for by a separate enactment, or to Ceylon. Emigrants to those Colonies are protected by Colonial Ordinances in the same way as emigrants under the provisions of the Indian Emigration Act, but the conditions under which natives leave India for Ceylon or the Straits Settlements are, of course, essentially different from the conditions of their emigration to distant British Colonies and foreign possessions.

The emigration of Indians to British Colonies and foreign possessions is only lawful from ports declared to be lawful ports by the Governor-General in Council. At these ports the Government of every country to which emigration is lawful is represented by an Emigration Agent, whose appointment is subject to the approval of the local (Indian) Government. The control of the local Government over the transactions of the Emigration Agent is secured by the appointment for every lawful port of a Protector of Emigrants, who is a public servant within the meaning of the Indian Penal Code and liable to be suspended by the local Government. The duties of the Protector are to aid and advise all emigrants; to enforce the provisions of the Emigration Act, and of all rules made under it; to inspect on arrival all vessels bringing return emigrants to the ports for which he is Protector; and to inquire into the treatment received by the return emigrants, both during the period of their service in the country to which they emigrated, and also during the return voyage. The Protector is assisted in his duties by a Medical Inspector of Emigrants, appointed by the local Government. It is a part of the duties particularly assigned to the Protector to give assistance and advice to returned emigrants. The wealth of the returned emigrant often excites the cupidity of his neighbours, and unless he can soon find a good investment, the attempts to get money from him under various pretexts, such as caste dinners, &c., and even by theft, become burdensome, and so many re-emigrate, after a few months, fairly disillusioned with Hindustan.*

* Report of Major Pitcher to Secretary to Government, North-West Provinces and Oudh, dated Lucknow, June 17th, 1882.

The recruitment of emigrants is effected by recruiters licensed by the Protector to act under the orders of the Emigration Agents. The licence is issued for a year, and can be cancelled on the ground of misconduct at any time. The control of the Government over the recruitment of emigrants is, of course, mainly directed to prevent fraudulent representations, and accordingly the recruiter is required to give to every person whom he invites to emigrate a statement, signed by the Emigration Agent, and countersigned by the Protector, of the terms of agreement offered to the intending emigrant. Before any agreement is executed the recruiter has to take the emigrant to a duly-appointed Registering Officer or to the Protector, by whom the intending emigrant is examined apart from the recruiter. If it appears that the intending emigrant is competent and willing to enter into the agreement and understands its nature; that he has not been induced to enter into it by coercion, undue influence, fraud, misrepresentation, or mistake, and that its terms are in conformity with law, the name of the emigrant is registered, with all such particulars as to his person and history as may be thought necessary to establish his identity or for other purposes. After the registration of these particulars, an agreement is executed in triplicate by the recruiter and the intending emigrant, and attested by the Registering Officer or Protector. One copy is transmitted to the Emigration Agent, another is delivered to the emigrant, and the third becomes a record of the Protector's office. The emigrant thus registered is conveyed with all convenient despatch, accompanied by the recruiter or by a competent person approved by the magistrate, and provided with proper and sufficient food and lodging, to the depôt established at the port of embarkation by the Emigration Agent. The depôt is a licensed establishment, subject to inspection by the Protector of Emigrants and the Medical Inspector at least once a week, and practically under the control of these authorities. On arrival at the depôt the emigrant is examined by the Medical Inspector to ascertain whether he is fit to undertake the journey to the country to which he has agreed to emigrate. After this examination, power is given to the Protector, either on the report of the Medical Inspector or on other sufficient grounds, to rescind the engagement and to

secure the payment to the proposed emigrant of the cost of his return to the place where he was registered. In certain cases it is provided that a reasonable sum by way of compensation shall be paid to the emigrant. If the Protector is satisfied as to his fitness, the emigrant is maintained at the depôt until the moment of embarkation, the manner in which he is lodged, fed, clothed, and otherwise provided for and attended forming the constant care of the Protector and Medical Inspector.

The requirements of the Indian Government for the security and comfort of the emigrants on their voyage to their port of destination are, it is needless to say, stringent. They extend to the surveying and licensing of the vessel; accommodation and space; provisions, clothing, and water; medical attendance, medicines and stores; and every master of a vessel licensed under the Emigration Act is required, before any emigrant embarks on his vessel, to execute a bond binding himself and the owner of the vessel in a penal sum of ten thousand rupees to perform the duties imposed by the Act or by Rules made under the Act on master and owner respectively.

Arrived at his port of destination the emigrant passes under the protection of the Colonial Government. For his protection a special department of the Administration is established under an officer styled the Protector of Immigrants or Immigration Agent-General. The duties of the department are of the widest range, but in the first instance relate directly to his protection so far as concerns the proper fulfilment of the terms of his agreement executed in India. These may be grouped under the heads:—Period of indenture, dwellings, wages, work, medical care and maintenance in sickness, return passages when claimable.

The conditions of agreement under these heads vary in different countries. Generally the period of indenture is five years. In some Colonies coolies are allowed to reindenture, in others their industrial residence, as it is termed, terminates at the end of the original period of indenture. Everywhere the coolie is entitled to a free dwelling and garden ground, and it is the constant care of the Government that all needful requirements of accommodation, ventilation, and sanitation shall be observed in the construction and

maintenance of his dwelling at the cost of the employer. The rate of wages varies according to the nature of the work, which includes the cultivation of the soil and the manufactures of the mill. The minimum daily wage for able-bodied adult males is generally about one shilling. There are many kinds of work at which larger wages can be easily earned when the immigrant has had practice and experience. In some Colonies wages are partly paid in rations, and in all arrangements are made for the rationing of coolies in certain circumstances. The hours of work vary generally from five to ten hours, according as the work is in the field or in the factory buildings. Where task work is set, an able-bodied adult can earn the minimum wage well under eight hours. The indentured coolie is always entitled to medical care and maintenance during sickness. The hospitals provided in the Colonies for the accommodation of the coolies place them in times of sickness in a position of singular advantage as compared with agricultural or urban labourers in Europe. Return passages, when claimable, are given generally after a continuous residence of ten years, five years having been passed under indenture. Such passages are claimable in the case of all the more distant Colonies, but a comparatively small proportion are claimed. As the Indian population in a Colony grows, as children are born and families become bound to the Colony by new ties, each succeeding generation becomes more and more firmly rooted in the soil. Of those who do return to India, a large number bring back their friends and relations to the land of their adoption.

Such are the essential conditions of the existing system under which natives of British India emigrate. Under many Indian and Colonial Acts and Ordinances rules and regulations are made dealing in detail with almost every incident which may conceivably affect the person or property of a coolie. So far as concerns the supreme control of the Government of India over the system, it is amply secured by the power reserved to the Governor-General in Council to prohibit emigration to any country to which emigration has been allowed, if he has reason to believe that any epidemic disease dangerous to health has broken out in the country ; that the mortality among emigrants is excessive ; that

proper measures have not been taken for the protection of emigrants immediately on their arrival in the country or during their residence therein; or that the agreements made with them before their departure from India have not been duly enforced. The *Report on Emigration from the Port of Calcutta to British and Foreign Colonies for the Year 1888* states that the Government of India, not being satisfied with the existing measures for the protection of emigrants in the French Colonies, prohibited further emigration to Martinique and Guadeloupe by notification dated the 1st of November, 1888. Where India has command of the labour market it has ample power to ensure due protection for its emigrant subjects, and a simple threat of prohibition has often been found sufficient for the purpose.

The Imperial interests concerned in the system were broadly stated by Lord Salisbury in a despatch to the Government of India of the 24th of March, 1875, in which he said: "Having regard to the greatness of our Indian population, and to the probability that, under the protection which the British Government affords from depopulation by war, and, as far as possible from famine and other evils, that population must continue very greatly to increase —especially in the healthier and more densely populated parts of the country, where the numbers already press on the means of subsistence, and the lowest classes are at all times little removed from want—it appears to me that, from an Indian point of view, it is desirable to afford an outlet from these redundant regions into the tropical and sub-tropical dominions of her Majesty, where people who hardly earn a decent subsistence in their own country may obtain more lucrative employment and better homes. While, therefore, from an Indian point of view, emigration properly regulated and accompanied by sufficient assurance of profitable employment and fair treatment seems a thing to be encouraged on grounds of humanity, with a view to promote the well-being of the poorer classes, we may also consider from an Imperial point of view the great advantage which must result from peopling the warmer British possessions, which are rich in natural resources and only want population, by an intelligent and industrious race to whom the climate of these countries is well suited, and to whom the

culture of the staples suited to the soil and the modes of settlement and labour are adapted. In this view also it seems proper to encourage emigration from India to Colonies well fitted for an Indian population. Under extraordinary circumstances—such as famine, flood, or other great calamities, when large numbers of the poorer classes are deprived of the means of subsistence, or are left without house and home—the Government officers might themselves engage emigrants for those Colonies which have agreed to receive people recruited under such circumstances."

This despatch of Lord Salisbury may be said to mark an epoch in the history of the system. For some years previous to 1875 it had formed the subject of inquiry by Commissions in British Guiana, Mauritius, and elsewhere. Lord Salisbury's despatch, of which the crowning result was the Indian Emigration Act of 1883, led the Government of India to a close investigation of the conditions under which emigration was effected, and the facts collected by officers deputed for the purpose, together with the evidence of the Emigration Agents, removed doubts from many questions for which a true solution could not otherwise have been found.* Mr. Grierson, whose report has already been referred to, expressed himself in these terms: "Surely emigration may be looked upon as an engine of immense power for good to India. The more safety valves there are for a pent-up population in time of famine the greater chance there will be of saving life; and, if I may venture to offer an opinion on such a point, I maintain strongly that it is Government's imperative duty to actively encourage emigration by every legitimate means in its power, and to let it be known far and wide that the Emigration Department is a Government one." It may be said that up to the time of the passing of the Emigration Act of 1883 the Government of India tolerated the system as a favour to the Colonies, while from that date it has actively encouraged it as a power for good to India.

As a homely but none the less important illustration of the Imperial interests concerned in the successful conduct and expan-

* Office Memo., dated Simla, May 25th, 1883, Revenue and Agricultural Department to Legislative Department.

sion of emigration from India, may be pointed out its effect upon the cheapness and abundance of the commodities of the breakfast table. So far as the production of these commodities in British possessions is concerned, it may be said that the possibility of their remunerative cultivation depends upon immigrant labour. In the year 1878, when I became officially connected with the Island of Ceylon, the export of tea amounted to some 400lb.; the export of the present year is estimated at 40,000,000lb. The growth of the tea industry in Ceylon has been justly described as one of the wonders of the modern world, and to the courage and enterprise of its planters, supported by the intelligent force of the Ceylon *Observer*, infinite credit is due for results which nevertheless could not have been accomplished but for the cheap and efficient labour of emigrants from India. In the far distant province of the Empire with which I am at present connected—in British Guiana—the fortunes of the sugar industry have been no less dependent on emigration from India. Without this resource no capital would have been attracted to the Colony, no estates would have been maintained, and no sugar made.

At the commencement of this paper I quoted a statement of Sir Bartle Frere on the position of the Bengal labourer in his own country. The improvement of his condition by emigration is affirmed by no less competent authorities. Lord Hobhouse, when a member of the Council of the Governor-General, declared that anyone "who studied the returns which we had of the doings of our emigrants in many parts of the world would find that, wherever they went, they became far more prosperous than they were in India; that a very considerable number of them returned to India, bringing with them substantial sums of money, and that of these some, not a very few, were so satisfied with their foreign life that they returned to the Colony where they made their money. These seemed very conclusive proofs that the direct effect of emigration was to improve the welfare of the emigrants. Its indirect effect was that a man returned to his home with independence and more self-respect; he had got a new set of ideas . . . which he would communicate to the people about him, and it was impossible not to believe that such influences, if

continued for a length of time, and on a considerable scale, would do as much as anything could do to elevate the people of India who were affected by them." The investigation carried on by the Government of India prior to the passing of the Emigration Act of 1883 confirmed in detail the accuracy of the general statement thus enunciated. In a recent return furnished by the Emigration Agent-General in Calcutta for British Guiana, it is shown that since the year 1854 the number of emigrants who have returned from that Colony to India has been 30,433 (inclusive of a large number of children) who have taken with them remittances to the amount of £457,243. They have also taken with them jewellery of the estimated value of £55,000 since the year 1875, prior to which no returns of jewellery were collected. The amount standing to the credit of the Indian emigrants in the savings banks of the Colony exceeds £100,000. This represents but a small proportion of their savings, for the coolie is an astute money-lender, and his ideas of a fair rate of interest are based on the principle that a bag of rice borrowed at seed-time should be repaid by two at the time of harvest. I regret that I am unable to give an estimate of the value of property held in the Colony by coolies, but in 1871 the value of their cattle alone was shown by the Report of the Commissioners to exceed £130,000. They are rapidly acquiring substantial territorial interests. In British Guiana, and I believe also in Trinidad, there are among them prominent owners of racehorses.

In dealing with the subject of Indian coolie emigration in its bearing on the interests of the Government and people of India, and on the development of the territorial and commercial resources of the Empire, it must not be thought that I overlook the question of the influence of emigration from India on the resident labouring population of the Colonies. With this question it is impossible for me to deal within the limits of the present paper. I desire, therefore, that what I have said may be understood as referring to the emigration of Indian coolies to British possessions in which the population is admittedly inadequate to the development of their resources. For instance, the area of British Guiana considerably exceeds 100,000 square miles, and, when its limits are determined, will probably be found to be about equal to the area of the British

Isles. Of this area only about 150 square miles, the area of the Isle of Wight, is beneficially occupied. The population is under 300,000. In countries thus or similarly circumstanced, it would be a waste of time to argue that the development of their natural resources, which, without immigration, is impossible, is for the interest of all. The late Sir Philip Wodehouse, when Governor of British Guiana, said that "Since he had come to the Colony he had endeavoured to continue immigration on such a footing as would do more good to all. His reason for so doing was simply because he believed that there was not a single class of the population of the Colony that was not vitally concerned in the continuance of immigration. It might be that every class did not derive equal benefit from the introduction of immigrants into the Colony, but it was clear that all derived benefit. He believed that the estates could not be maintained if immigration ceased. The mercantile community, if the estates were abandoned, would find a cessation of trade; the public funds of the Colony would be distressed, and public officers would lose their salaries and their occupation in life; the mass of the population of the Colony would also suffer, inasmuch as the necessary consequence would be the loss of all those social, political, and civil institutions which, in point of fact, constitute civilisation."

Apart from all consideration of the direct advantages which coolie immigration has brought to British Guiana, an ethnic and historic interest attaches to the transfer of the population of Asia to the continent of South America. The adjustment of the balance of area and population is a question worthy of the statesmen of the greatest Colonial Empire the world has ever seen; and now that the Government has accepted the policy of an active encouragement of emigration, and that experience has indicated the principles on which emigration can be conducted consistently with an equal regard for the interests of capital and labour, it may be conceded that the time has come for the Government of India, together with the promoters of the great commercial enterprises recently undertaken, to consider whether a field for the organisation of Asiatic emigration on a scale of magnitude is not open in the sphere of British influence in tropical Africa.

CHARLES BRUCE.

FALSE MARKING OF MERCHANDISE.

I.—A LEGISLATIVE REVIEW.

THE inquiry into the working and prospects of the Merchandise Marks Act which has been made by a Select Committee during the past Session was both useful and well timed. The exercise of the powers entrusted to the Customs Department has created a certain amount of friction in the shipping and trading communities, and complaints from that quarter, when they find expression through representative bodies, are in all cases worthy of investigation. It was wise, however, not to concede the inquiry too soon after the passing of the Act, and the period of three years which has now elapsed is a reasonable one from which a fair survey may be made of the benefits of the Act and of the grievances of traders. In the next place, the more enthusiastic supporters of the Act have in every Session since 1887 introduced Bills into Parliament for the furtherance of its objects, and it was fitting to inquire how far the scope or machinery of the Act was inadequate. The present year, moreover, was fixed for the meeting of the International Industrial Conference at Madrid, and as that Conference concluded its sittings by the middle of April, the Committee has been enabled to frame its recommendations with due regard to the latest exchange of international opinion. Lastly, it is advisable that any improvements found to be necessary in the machinery of the Act should be made without undue delay, in order that the fraudulent traders may be brought to understand that the Legislature is in earnest in this matter. The Select Committee appointed was fairly representative, and had a most fitting chairman in Baron de Worms, who, as Secretary to the Board of Trade, had had the carriage of

the Bill of 1887 in the House of Commons. Baron de Worms does not seem to have permitted his transfer to the Colonial Office to interfere with his interest in the subject, which he has further displayed this year by presiding over a Departmental Committee appointed to arrange the instructions for the British delegates at Madrid.

The Committee made it their first duty to carefully sift the complaints made against the Customs, and it is satisfactory to learn that after a searching examination they convinced themselves that the Department had performed their novel and onerous duties with great fairness and a just interpretation of their powers. They also examined the claims of the shippers for an abandonment of the examination of goods in transit, and report that there is no alternative course except a transport of the goods in bond, which would involve heavy expense for watchers. The Committee agree in attributing the inconsiderable diminution in our import trade since 1887, not to the Merchandise Marks Act, but to other causes, such as dock strikes and foreign subsidies.

The recommendations of the Committee upon other points deal with matters partly general, partly special and technical, which cannot be intelligibly discussed without some knowledge of the Act itself, the mischiefs it is intended to check, and the modes of its operation, as to which some misapprehension still exists. For example, it is not uncommon to find the Act of 1887 regarded as a totally new departure, a vile weapon placed in the hands of modern Protectionists for the undermining of Free Trade. But no greater error can be entertained. From very early times the Statute-book has been loaded with Acts against adulteration and fraudulent marking of particular goods; and the first general Merchandise Marks Act, that of 1862, was passed during the entire ascendency of Free Trade doctrine. The Act of 1887, with which we are now concerned, differs in principle little, if at all, from that of 1862, the express object of its authors being merely to supply an otherwise seaworthy craft with new machinery.

The mischiefs against which the Act is directed are the forging and fraudulent use of trade marks and the use of false trade descriptions applied to goods. The provisions as to trade marks may

be dismissed in few words, as they are but rarely employed. The forger may indeed be summarily dealt with ; but the more common offence in respect of trade marks is that of colourable imitation, and in practice the injunctions of the High Court are found to afford the most efficacious redress. By far the most important department of the Act is that which concerns the application of false trade descriptions, and if we bear in mind how large a proportion of our vast retail trade consists of goods, whether food, implements, or apparel, which are passed from hand to hand with some mark or label annexed, we shall see how wide is the field controlled. Not every description, however, ascribed to goods on the label is a trade description for the purposes of the Act. It must be a statement or indication, direct or indirect, as to measure or weight, as to the place or mode of manufacture, as to the material of which the goods are composed, or as to the goods being the subject of patent rights. Then, again, the description must, in the technical language of the Act, be "applied" to the goods, that is to say, either to the goods themselves, or to the covering or label in which they are sold or exposed for sale, or conversely by placing for any purpose of sale or trade any goods within a label or covering carrying a trade description. If in reference to goods sold the trade description so applied is false in a material aspect, an offence is committed both by the person who originally applies it and by any person who afterwards sells or exposes it for sale. Herein lies an important difference between the Act of 1862 and that of 1887. Under the former the prosecutor had to prove that the defendant had an intention to deceive, and this was frequently a difficult matter. Under the latter the prosecutor has in the first instance to do no more than prove that the description is false in a material respect ; the burden of proof then shifts to the shoulders of the defendant, and he is entitled to prove that he acted without intent to defraud, and further, if he be the seller, that he gave the prosecutor all the information in his power as to the person from whom he obtained the goods. In a large number of cases—for instance, in that of groceries, the retailer sells goods in labelled packets or boxes, the contents of which he knows little about. If such a packet or box is found to be falsely labelled the offence is committed, but if he frankly gives the requisite informa-

tion the prosecutor is enabled to hale the fraudulent wholesale trader before the magistrate, and thus avoid the risk of failing to convict one who was a mere tool, and would probably succeed in exonerating himself.

In illustration of the scope of the Act, the most interesting case which has arisen is that of the Chilworth Powder Company; it is also the most instructive to the public, the company being probably the most innocent, morally, of those who have suffered for their errors. They had entered into a contract with the Government to supply 5,000 barrels of gunpowder. Owing to explosions at their works they were unable to manufacture the powder by the time at which delivery was required. In order to carry out their contract they bought German powder, which they placed in barrels labelled with their own name and marks applicable to powder of their own manufacture. The powder so delivered was in fact equal in quality to that manufactured by themselves. The Government accepted the powder, and apparently never had it brought to their notice that it was in fact German. Some rival traders were better informed and prosecuted the company. The justices refused to convict, holding that there had been no intent to defraud. Their decision was, however, overruled by Lord Coleridge and Mr. Justice Mathew, who pointed out that it is unnecessary to show an intent to defraud in the sense of supplying a worthless or inferior article, and that it is sufficient to prove that the article is of a different description from that which a purchaser would, on seeing the label, believe he was purchasing.

It is important to note with respect to trade descriptions that the definition does not include marks of quality. All kinds of puffing are still allowable. Thus, tea at 1s. 6d. per pound may still be described by its seller as of "unparalleled," "best," or "exquisite" quality. A particular soap may be described as "matchless," and you cannot prosecute its maker merely because you think better of another. You must be prepared to regard with equanimity the marking of a fabric as "superfine" even when you learn that it is poor third-rate stuff. The English language is indeed strained by the trader, depreciative epithets being carefully eschewed, and thus goods of four qualities may be described in order of excellence, as

"superfine," "finest," "A 1," and "best"; but if any such expression be not only an epithet, but also, by the custom of the particular trade, an indication of mode of manufacture, material, &c., it becomes a trade description.

Next, the trade description must be "applied" to the goods, and some controversy has taken place as to how far this expression will carry us. In publishing an edition of the Act soon after its passing I somewhat rashly expressed the opinion that a description in an advertisement would not be regarded as applied to goods sold apart from the advertisement, but I am now sensible that some cases may arise in which an advertisement would properly be held to be applied. Suppose Mr. Jones, a grocer, asserts by advertisement that he sells none but genuine Mocha coffee, and suppose his coffee as sold is labelled simply "Jones's Coffee," and is, in fact, half Brazilian coffee and half chicory, a prosecution could, I think, be well founded upon the advertisement. So, too, the question has been raised as to invoices sent by post or otherwise apart from the goods. Only the other day a brewer was charged at Coventry with falsely describing beer, the only description consisting of an invoice containing the word "barrels," or rather, as would appear, the letter "B" only. One of the barrels delivered to the customer was found to be of less than the conventional capacity, that is to say, thirty-six gallons. The magistrates found as fact that the barrel was of short measure, but they held that the invoice was not a trade description within the Act. The point is thus neatly raised, and in my view the magistrates were wrong in their law. It is difficult to see how they could hold that there was not here a "description statement or other indication direct or indirect" as to the measure, and that the description was not "used in a manner calculated to lead to the belief that the goods in connection with which it was used were designated or described by that trade description." I say nothing as to the intent to defraud, as the magistrates decided on the construction of the Act, and it was unnecessary for them to discuss the evidence of exoneration.

There is still another question which, though of very great importance, has not as yet received higher than magisterial solution, and that is whether goods which are not marked at all may yet be

falsely marked within the meaning of the Act. This seeming paradox has been arrived at in the Manchester police-court, supported—let me add—by counsel's opinion of the greatest weight at the bar. Bundles of cotton yarn known as "60's" should consist of hanks of 840 yards. Hanks of inferior quality, such as "45's," will be bulkier, and therefore by making up less lengths of "45's" you can make the hanks or "counts" look like "60's." Such was the case with which the stipendiary had to deal. There was no actual mark upon the goods, and it was argued for the prosecution that the "make-up" was an "indication" within the Act. The magistrate endorsed this view and a conviction followed. However reprehensible such a practice may be, I still incline to the view that the word "indication" means an indication by means of a mark of some kind, and that the case was not within the purview of the statute, though in deference to the opinion referred to above I am diffident in expressing mine. I may, however, add that the Customs authorities seem to be of the same mind, for they do not consider themselves justified in seizing any goods which are imported without marks, and the Select Committee have accordingly recommended that the Customs "entry" shall be statutorily declared to be a trade description within the Act. If the view taken at Manchester be legally right, this amendment would seem unnecessary; for if it be an offence to make up one description of yarn to look like another it would appear also to be an offence to make up potato spirit to look like rum, or some other Hamburg concoction to look like port.

The operation of the Act has been exemplified by a considerable number of test cases instituted by the various trade protection societies as also by rival traders. The Cutlers' Company of Sheffield, besides rendering many other important services in connection with the Act, have not only taken proceedings in their own district, they have even invaded the premises of a hardware dealer at Gloucester and obtained his conviction for selling falsely marked tools. Messrs. Wills, the well-known tobacco manufacturers, have successfully prosecuted a forger of their label. A person has been convicted on indictment of selling other beer under Messrs. Bass's labels; others have suffered for selling their own mineral waters in

the marked bottles of rival makers. Two firms of tea-blenders have been successfully prosecuted for selling tea falsely marked as "Pure Ceylon tea," and as coming from a named estate, in which experts from Mincing Lane could not discover any Ceylon tea at all. It will thus be seen that the net of the Merchandise Marks Act is wide and, if we may judge from the comparatively small number of acquittals, that it is of a tolerably fine mesh.

But why is it not more used? False marking is admitted to be still rife, and prosecutions are rarer than they should be. The fact is that our system of criminal prosecution at the expense of the individual is somewhat out of date: our public spirit is unequal to the irksome and costly duty of getting our neighbours fined. There is, indeed, a special provision in the Act enabling magistrates to award costs as between the parties, as in civil cases, but these functionaries construe their powers with strange variability. At Manchester, in two cases about cotton, the magistrates allowed £120 and £200 as costs respectively. The London magistrates seem to consider £5 as a lavish award. Some few weeks ago I was engaged in a London police-court in a case in which the costs of the prosecution, including the expenses of expert witnesses, amounted to over £20; the magistrate fined the defendants £10 and awarded me 25s. costs. He said that the defendants had been guilty of a nefarious practice which must be put a stop to, while, to mark his sense of my clients' public spirit in taking the proceedings, he practically fined them £20. It is not surprising, therefore, to hear that the non-official witnesses before the Committee loudly called for public prosecutions. This demand is endorsed by the Committee, and the duty of prosecuting "in cases affecting the general interests of the country, of a section of the community, or of a trade" will in future be confided to the Board of Trade and the Customs, but though the shoulders of the State are broader than those of an individual, it should be made clear to magistrates that fraudulent tradesmen should be made to pay for their own prosecution.

So much for the administration of the Act by our courts where the initiative is at present left to the discretion of individuals. A more important office is exercised by the Customs Department,

who under the Act are required to stop and seize all goods bearing marks which would constitute an offence, and also all goods bearing a mark purporting to indicate British workmanship unless such mark is accompanied by a definite indication of the country in which they were made. Thus cutlery coming from Germany marked with English words or marks, such as "warranted pure steel," are stopped unless accompanied by a qualifying mark, "made in Germany." Under this provision no less than 162,134 packages have been detained by the Customs in the years 1888 and 1889. These include over 74,000 packages of grain, 18,000 packages of cheese, and 15,000 packages of butter. In a large number of instances, it is true, the marks were not false as to material, but only misleading as to the "place of origin," and the goods were subsequently released on the addition of a qualifying mark. A fair number were, however, retained as seizures, and among these we may be glad to note cases of so-called brandy from Hamburg, bearing fictitious French marks ; cigars from the same universal provider of false goods, bearing all the usual marks of Havana tobaccos ; rifles from Rotterdam marked with names of English makers ; cutlery from New York marked "Sheffield Knife Company," and so on.

The Customs Report for 1888-9, and the witnesses representing that department, while acknowledging the great improvement made since the passing of the Act in the marking of imported goods, point out that a large amount of unmarked material is introduced into this country, destined to be retailed here under false marks, and that, as above stated, they are at present without powers of detention. To meet this difficulty the Select Committee propose that the Customs "entry," which every importer is at present obliged to make, shall be made a "trade description" for the purposes of the Act. This would seem an excellent provision if we could trust the importer of the potato spirit or sham port to enter these imports as rum and port respectively. But as in these cases a party at Hamburg and a party in this country are "in the swim," so to speak, together intending to mislead the public, will they be so innocent as to mark their imports by the names which they are afterwards to bear? *Primâ facie* I should imagine that the importers will speak

the truth in the Customs entry, and give the department no ground for seizure; but probably when the evidence is published we shall see more precisely how the Customs officials propose to use the "entry" as an efficacious weapon.

The only alternative remedy suggested to meet this large importation of unmarked goods is that proposed by Sheffield in the person of Mr. Howard Vincent. Sheffield, it should be remembered, is the mother of the Merchandise Marks Acts, both of 1862 and 1887, and it is almost true to say that what Sheffield thinks respecting false marking to-day England will think to-morrow. Her members, when they come to give an account of their stewardship, may talk of Home Rule or Heligoland, but Sheffield wants to know what they have done to extend the benefits of the Marks Act. The town is represented by three Conservatives and two Liberals. The Cutlers' Company represents the masters, while the Federated Trades Council speaks for the trade unions. Powerful Press organs play the music for the respective political parties and trade organisations. As is usual, there is unanimity as to ends, but a difference as to means. Of the three Conservative members, two—Mr. Stuart Wortley and Mr. Ashmead Bartlett—are members of the Government and are obliged to exercise official discretion, and though the former has been enabled to do good service to his constituency as chief delegate at the Madrid Conference, neither he nor his colleague was on the Select Committee. Accordingly, Mr. Mundella and Mr. Howard Vincent were left face to face, and the eyes of all Sheffield were upon them. The great question was as to this importation of unmarked goods, and Mr. Howard Vincent boldly advocates a compulsory mark of the place of origin. On a division upon this proposal he was left alone, Mr. Mundella voting with a majority of seven. The fact that Mr. Howard Vincent received no support in the Committee is not regarded with any dismay by his supporters, and it will be rather for Mr. Mundella to justify his adverse vote. The requirement would tell somewhat more severely on some trades than on others. Liquids, for instance, are incapable of being marked, and a mark on the wholesale case would not mark the article for retail purposes. On the other hand, Mr. Vincent would have every

foreign-made knife and tool marked with its place of origin. Thus the small dealer in London or elsewhere could not import German implements and afterwards mark them with his own name, for the purpose of merely indicating that similar goods were to be bought of him, without the obnoxious mark "made in Germany" being branded upon them.

Whether Mr. Vincent succeed or not as to marks of origin, I think the Committee were right to reject his proposal to bring "false verbal statements" within the scope of the Act.

The question of false marking, viewed from an international standpoint, is interesting and important, but does not concern us here. Three International Conferences, at Paris, Rome, and Madrid, have been held for the purpose of coming to an agreement as to equal legislation and reciprocal protection. States are necessarily governed in the interests of their own people, and it must be admitted that some great nations, by their tardy adhesion to the conclusions of the Conferences, and their tardier legislation on the subject, show that they are unwilling to sacrifice the interests of their fraudulent manufacturers. For the present, therefore, we must be content to improve, as far as we can, our own law and procedure, trusting to time and the pressure of international opinion as regards the action of recalcitrant foreign States.

ALBERT GRAY.

II.—A MARK OF FOREIGN ORIGIN UPON IMPORTED GOODS.

WHEN the "Merchandise Marks Act 1887" was in Committee in the House of Commons, in July of that year, an effort was made so to amend the 16th section as to extend the requirement that imported goods "*bearing any English name or trade mark*" should bear a definite indication of the country in which they were made or produced, as to exclude all foreign goods not bearing such mark of foreign origin. The proposal had the ostensible support of the Federated Trades Council of Sheffield—a body nominally established to further the interests of manufacturing

labour by a kind of amalgamation of the committees of trade unions. Divested of political aims, and steered by men superior to mere party considerations, devoted only to the solution of labour problems from either side of the House of Commons, the Federated Trades Council might be a powerful agent in advancing the aspirations of the industrial classes. But, unfortunately, the majority of the Council, with a few notable exceptions, have been active local politicians, and apparently more zealous in winning Town Council seats for themselves, and in furthering the fortunes of Radical politicians, than in supporting labour movements pure and simple.

In June, 1888, this body was summoned to a conference in Sheffield with the Cutlers' Company and the Chamber of Commerce upon the operation of the Merchandise Marks Act. A resolution was proposed on its behalf in these terms :—

"That it is highly desirable in the interests of British industry and honest trading that all foreign manufactured goods coming into this country should be stamped or marked in such a manner as clearly to indicate the place of origin of such goods."

Upon being submitted to the joint gathering the voting was declared equal—six saying "Aye," and six "No." Animated by such feelings, it might naturally be supposed that the Federated Trades Council would throw all their weight into the scale in favour of the simple Bill introduced by the present writer, supported by nine members, to give effect to the wishes expressed by them in 1887 and reiterated in 1888, and known to be supported by the artisan masses. This Bill ran as follows :—

"1. All goods of foreign manufacture other than such articles as may be specially exempted from time to time from the provisions of this Act by the published regulations of the Commissioners of Customs on the ground that they are incapable of being marked as in this Act provided, which do not bear in a legible and conspicuous form a definite indication of the country in which such goods were made or produced are hereby prohibited to be imported into the United Kingdom as if they were specified in Section 42 of the Customs Consolidation Act, 1876.

"2. From and after the passing of this Act no foreign goods which do not bear a definite indication of the country in which such goods were made or produced shall be exposed or offered for sale in any part of the United Kingdom unless, by means either of express notice, or by a board,

card, label, ticket, or other document the purchaser be made aware that such goods are of foreign production."

No opportunity for moving the second reading and raising a debate thereon presented itself in the Session of 1888, and it was reintroduced with like result in 1889. Towards the end of the latter Session a Bill promoted by the Federated Trades Council was brought in by Mr. Broadhurst. It provided for the mark of origin upon foreign goods in the sense of the earlier Bill, and almost in identical terms. But the original measure had the defect of promotion by a Conservative. The Trades Council Bill also required that all British-made goods should bear the name of their manufacturer and the name of the town of manufacture, and also that proceedings for offences against the Act should be undertaken by the Director of Public Prosecutions. No attempt was made to advance the Bill a stage. In the autumn of 1889 help came, however, to the advocacy of a compulsory mark of origin on imported goods from an unexpected and authoritative quarter.

The Commissioners of Customs reported, in their annual statement for 1889, that many foreign articles came in unmarked, and that it was probable they subsequently received that false mark of British manufacture which the Merchandise Marks Act of 1887 had been framed to frustrate; for labels evidently intended for the imported goods, and bearing English designations, had been concurrently imported in considerable quantities. Moreover, as importations from the United States of America bearing English wording were entitled to come in without qualification, English being the language of the country of production, American goods obtained an advantage in the British market which could not have been intended, and more especially when the prohibitory duties imposed upon British goods in the United States were considered.

The rising feeling engendered by this official declaration "of fraud by the use of an indirect indication of origin on imported goods, and their false marking after importation," induced the President of the Board of Trade to assent, on behalf of the Government, to the appointment of a Select Committee to consider the matter. It was ordered upon Tuesday, February 25th, 1890 :—

"That a Select Committee be appointed to inquire and report whether any alteration is required, either in the provisions of 'The Merchandise Marks Act, 1887,' or in its administration, in order to prevent fraud by the use of an indirect indication of foreign origin on imported goods, or their false marking after importation, and whether there is necessity for fresh legislation for prosecution of offences against the Act."

It is true that the Foreign Goods (Mark of Origin) Bill previously referred to, but reduced for the sake of greater simplicity to its first clause, and the Merchandise Marks Amendment Bill of Mr. Broadhurst—or rather of the Federated Trades Council—were not technically referred to the Select Committee in default of a second reading, but the subject-matter of the two Bills was the object of the whole inquiry, and was borne in mind throughout its course.

The members of the Committee were selected, as is usual, by the Whips of the four parties in the House of Commons, in regulated proportions, and in such manner as to prevent the mover for the Committee constituting it of members favouring his views. The Right Hon. Baron Henry de Worms was nominated to the panel as chairman, and it is needless to say discharged his duties with not less courtesy than patience. He had also had the advantage of presiding over the Select Committee upon the original Act of 1887, and over the Board of Trade Committee appointed to draw up the instructions for the British representatives at the Industrial Conference held at Madrid last Easter.

The inquiry before the Committee took a wide range. Sheffield sent no less than six witnesses; Glasgow, Manchester, Liverpool, and Belfast were represented; the Railway and the Shipping interests sent representatives, while voluminous evidence was taken from the Customs, the Board of Trade, the Treasury, and the London Chamber of Commerce.

There was absolute unanimity as to the great advantage which had accrued to British trade from the character—partially protective from false marking—of the Merchandise Marks Act, 1887. The only doubt raised in behalf of the railway and shipping interests was as to the stringency of the regulations, and their tendency to diminish the transit trade. Suffice it to say that these allegations were found wanting in substantial corroboration.

The interest then turned upon the essential question of the mark of origin upon imported goods, as a further preventitive of fraud on the British producer and consumer. The Customs adhered to the spirit of the report of the Commissioners as to the desirability of providing for the true marking of English-worded imports from the United States, and preventing unmarked goods from being falsely marked after importation. The industrial evidence leaned strongly in the same direction, and especially that tendered from Sheffield based on practical experience, while few witnesses thought that disadvantage would attend a compulsory foreign mark, and especially if it was a general, rather than a specific, indication of origin.

It was, however, evident from the first that the majority of the Committee were not in sympathy with the alleged Protectionist character of the suggested change in the law. It was not, therefore, surprising that the draft report of the chairman, circulated just before the day fixed for its consideration, was found to negative a proposal in a greater degree restrictive of importation than existing statutes provided for. Among the comparatively small number of members able to be present at the consideration of the Report the alternative draft of the promoters of the Mark of Foreign Origin Bill found but very scant support. Upon the subject of the compulsory indication it ran as follows :—

"The first point of consideration for your Committee was, whether any alteration is required in the administration of the Act of 1887, in order to prevent fraud by the use of an indirect indication of origin on imported goods.

"Your Committee find that the great majority of the expert witnesses who have been before them corroborate the statement in the Report of the Commissioners of Her Majesty's Customs for 1889, to the effect 'that false trade descriptions are placed upon many goods which are imported without any mark at all.' There is no technical difficulty in the way of such false marking, even upon steel goods; such as cutlery; and the fact that labels bearing false trade descriptions are imported separately points to the existence of an evil it is important to meet.

"It is true that such false trade descriptions come under the penalties of the existing law, but the difficulties of detection and proof are so great as to be practically insuperable.

"The only way to counteract practices not less injurious than the importation of falsely marked goods will be for the 16th section of the Act

of 1887 to be so amended as to require that all goods of foreign manufacture, capable of being marked, shall be accompanied by a definite indication of such foreign manufacture.

"Numerous witnesses urge this amendment of the Act in the strongest terms, and none have expressed any opinion that it would be productive either of disadvantage or inconvenience.

"Your Committee, therefore, recommend the early introduction of a Government Bill to effect the object desired, on the lines of a Bill already thrice brought in by a member of your Committee, and twice by a member of the late Administration.

"Your Committee have carefully considered the possibility of foreign countries taking an unfavourable view of such action, but bearing in mind that in spite of Free Trade in the United Kingdom, British goods are subjected to heavy custom duties at every port of the world, they consider that the interests of home labour and the home market are of the first importance, and outweigh all other considerations.

"The necessity for a compulsory mark of foreign origin is especially great in the case of goods imported from the United States of America. Trade descriptions thereon in the English language are not contrary to the present Act, English being the language of the United States; and thus steel goods are brought to the United Kingdom, marked 'Warranted Best Cutlery,' and with other false indications of British manufacture. This gives American goods an advantage in the British market over those of other foreign States, which, as the Commissioners of Customs point out in their last report, could not have been contemplated by the framers of the Act of 1887.

"It may be added that a Bill is before the American Senate, requiring, among other provisions, that all foreign goods arriving in the United States shall bear, in addition to an exorbitant duty, a distinct mark of foreign origin."

The Committee with common consent had travelled beyond perhaps the strict limit of their reference by admitting the evidence of the Federated Trades Council, upon the suggestion that all home-made goods should be marked with the name of the manufacturer and the town of production. The reasons for such a reversal of the system upon which a large proportion of British manufacture is conducted—namely, by small working capitalists making for merchants who push the wares, bearing, of course, their own names, in the markets of the world—were not supported by evidence. The testimony of the Federated Trades Council as tendered by their president was promptly repudiated by a meeting of the "small

masters" of Sheffield—a very hardworking and praiseworthy class—who saw in the proposal their own certain extermination, for the merchants would assuredly themselves become manufacturers rather than employ their capital to advertise those to whom they gave their orders. The contention was subsequently abandoned. The two questions—the marking of foreign goods and the marking of home-made goods—were, however, treated together in the chairman's report in these terms :—

"Your Committee have heard the evidence of several witnesses who were in favour of the compulsory marking of all goods with the indication of origin. They are unable to recommend such an alteration in the existing law. They are of opinion that it would seriously restrict trade, and virtually destroy the business of warehousemen, commission agents, and small masters ; such enactment would, moreover, of necessity involve the insertion of a clause in any international convention, imposing similar obligations on this country in respect of goods made in England, but sold abroad."

An amendment was moved to this paragraph in the sense of the alternative report, but unsuccessfully. Thus no change has been recommended in the present law "to prevent fraud by the use of an indirect indication of origin on imported goods or their false marking after importation." This appears to be an unfortunate result of a long inquiry, and the more as the commission of such fraud is attested to not only by the Commissioners of Customs, but also on behalf of the industrial trades who are sufferers thereby.

The outvoted member upon a Select Committee must, of course, accept the report agreed to by the majority. But it is not at all likely that "the mark of foreign origin upon imported goods" will not be further pressed upon Parliament in the near future. It is certain that the principles of Free Trade are being overstrained when they are held to cover not only the importation of foreign-made goods free of duty, without reciprocity for British goods in the foreign market, but also prohibit such indication of alien manufacture as would enable the purchaser in the United Kingdom to distinguish between the British article he seeks to possess and the foreign-made imitation pressed upon him, to the prejudice of the British workman.

C. E. HOWARD VINCENT.

A RADICAL PROGRAMME.

PART III.

AS regards State taxes, it is necessary to equalise the death duties upon realty with those on personalty, and we shall probably go on to make the death duties generally progressive, as they are already throughout the Australasian Colonies—countries in which the institution of property is more secure than it is with ourselves. Land at the present time is doubly favoured by our fiscal law. It escapes probate duty, an undue advantage which is in some degree shared by certain classes of settled personalty. This, as has been pointed out in an able book upon the death duties by Mr. George Barnes and Mr. Sydney Buxton, is a twofold disadvantage to the community; for it not only reduces the produce of the tax, but also promotes settlement as against partition. Then again, land, so far as it is taxed by death duties, is taxed upon something very different from its real value. Land not used is not taxed at all, although it may have great value. Land used for agricultural purposes, but of enormous value as building land, is not reached by the death duties except on a calculation made upon the basis of annual value, which has no relation whatever to the selling value of the land. As regards graduation of death duties, it should be remembered that, while all taxes are naturally unpopular, death duties are the least unpopular because, as a rule, the liability to the duty is accompanied by a sudden and sometimes an unexpected acquisition of wealth. We have already in some degree acknowledged the principle of graduation as regards death duties, both at the lower end of the scale, by partial exemptions steadily extended, and at the higher end of the scale by Mr. Goschen's Estate Duty, established in 1889, on estates

of £10,000 and upwards. Where an estate is over £10,000, property left to strangers in blood already pays 14 per cent. Where an estate is under the sum named property so left pays 13 per cent. At the same time there is a good deal of understatement of the value for probate and legacy duty, and it may be taken that in general the 13 per cent. or 14 per cent. is not paid upon anything like the full selling value of the property. Duty is fully paid on stocks and shares and on some kinds of business; it is not fully paid on some other kinds of business, and certainly not upon furniture, books, pictures, and other property of the same class. Some think that any increase of death duties would drive property out of the country, or would cause evasion. As regards the first point, it should be remembered that there is not much difference between taxation on property here and that raised by foreign countries. France, for example, raises perhaps more from large properties than we do. The French death duties run up to 12 per cent., and to this has to be added a considerable sum for stamps; and it must be remembered that in the life of the holder the large properties of France pay in the great cities, on a graduated scale, much more for rates than is paid by the smaller properties. Moreover, in France there does not exist the liberty of bequest, and people do not enjoy the freedom (supposed to be prized by the British testator) of being able to cut off their sons with a shilling. The law in France lays down the disposition of a man's property for him as regards a portion of it, and enables him only freely to dispose of another part. We could certainly go in this country to 15 per cent. or 20 per cent., and possibly to 25 per cent., death duty at the higher end of the scale, without driving property out of the country. M. de Laveleye has proposed to us to go to 24 per cent., and to limit succession from intestates to those within the degree of first cousins. The latter proposition, perhaps, is wise, but it would not have much effect. We probably shall go on step by step: try 15 per cent., then 20 per cent., and then a quarter of the larger properties if we do not find the proceeds of the tax fall off. When it is said that we shall cause evasion, it must be remembered that there is evasion of two kinds. There is fraudulent evasion, and there is that legitimate evasion which occurs by the division of men's

property in their lives, and while indeed they are in full health. As for this latter class of evasion, it is in itself an excellent thing, and tends to bring properties into the hands of those who are most fit to deal with them. As for fraudulent evasion, it should be remembered, if we raise the heaviest tax only upon the largest properties, that the facts relating to these estates are necessarily in the possession of so considerable a number of people (solicitors, land agents, and trustees) that fraud in such cases is difficult, if not impossible. It is even now common enough for old people to make elaborate proposals to their solicitors for the purpose of defrauding the revenue after their death—proposals which are listened to with politeness after some slight remonstrance, but when the heir comes into the property the same solicitor presents a cheque for signature for the total amount of the tax due, and it is paid in spite of the intention of the dead man to defraud the revenue. It is not, however, only for the purpose of raising revenue that graduated taxation upon the largest estates has been imposed in the Australasian Colonies and is suggested by some in England. It is, in the opinion of many, wise that the community should make use of taxation for the purpose of helping in the division of very large estates, the existence of which is on the whole a bad thing for the community, as causing the growth of too large an idle class. The shifting of burdens off the workers on to the rich, so far as can be done without discouraging providence, strengthens rather than weakens the institution of property. It is also a much-needed help to the municipal organisation of the community, and it is desirable that, by throwing public burdens chiefly on the rich and idle, we should absorb by taxation a portion of those vast concentrations of wealth in single hands which the experience of the United States has shown to be a danger to the community. When, too, it is urged that the result of such a system of taxation might be to drive capital from the country, it must be remembered, in addition to the argument concerning Continental countries which will be found above, that in the new countries, to which capital might turn, the principle of graduated taxation has been adopted, as in Australasia, or is likely soon to be brought in, as, for example, in those portions of the American Continent in which it is as yet unknown. We are far

from having reached in Great Britain the position in which capital will feel itself less secure than is the case elsewhere, and there is still a large margin on which taxation could be brought to bear to the public gain, provided that the money raised were judiciously expended.

It will be seen that no account has been taken of the probability of any special attack upon the land. The limited quantity of land in the United Kingdom, the necessity laid by nature upon the whole people of the country to dwell upon some portion of it, making the land as necessary as the air, forms no doubt a distinction and a difference between property in land and other kinds of property. But, on the other hand, men have come to see the danger of the vast growth of fortunes invested in personalty, and, while the newer school of reformers would give to the State and to municipalities power of obtaining easily the land they need, as regards taxation this school would treat all alike. There are incidents connected with the possession of land as to which reform undoubtedly is needed. The game laws are a cause of the introduction of crime into quiet communities from whose ranks it should be singularly absent, and to the extent which may be involved in sweeping away those laws, and in giving the community power to buy up land at its real price, we ought to be glad to restrict existing ownership rights in land. Everywhere, too, security might be given to the tenant under judicial rents fixed by courts. As regards the principle of land nationalisation, it is possible to admit the unwisdom of the State parting with lands that already belong to it, or allowing bodies within its control to sell their lands, without being favourable to land purchase by the State. The policy which led to the sale, for example, of the Greenwich Hospital estates might be reversed, and all national domains retained as the best of assets. In young countries it is obvious that by keeping public lands in public hands, instead of individuals being enriched by the rise in value of town and suburban holdings, the entire community would receive the benefit, parks could be reserved, and as countries became densely populated specimens of the national scenery could be retained to the advantage of the whole community. But, on the other hand, to buy up the whole of

the existing rights in land in an old country would be a financial operation from which we might well shrink, and to take the land without buying would involve a robbery of individuals at which the public conscience would revolt. A sharp line might, however, be drawn between what is needed for the service of the State and what lies beyond. Mining royalties, for instance, could not be confiscated without hardship, but the resolution of the Trades Congress, that they should bear a more equitable portion of local rates, is a different matter; and as with royalties, so with Metropolitan ground-rents.

As a means towards all these ends, further political reforms are still needed; the first of which must be a complete representation of the whole people. This has been postponed by a difference among reformers, as to whether a further extension of the franchise should or should not include women. There are many who shrink from the change in the traditions of society which is involved in woman franchise, but few can turn their attention to the subject without being convinced that sooner or later the franchise will be conferred with general concurrence upon all grown men and women. It is foolish to suppose that if the political franchise be given to women ratepayers it can ultimately be refused to married women. We may go further, and admit that in the long run the change cannot stop at franchise, but will go on until women have the same chance as men of being elected to seats in the House of Commons; but to fully recognise the certainty of the ultimate adoption of that principle is not necessarily to advocate immediate change. The country is not prepared for it, and a large proportion of the women themselves do not desire it. At the same time, the proviso specially excluding married women, contained in one of the Bills which come annually before Parliament, is untenable and unwise. The proviso creates a new disability affecting the largest and not the least good class of women. The grievances of women are at least as much the grievances of wives and mothers as they are the grievances of the unmarried. The married women are perhaps more competent than the unmarried to pronounce a wise opinion upon the provisions of laws affecting the status of the poor, education, and many other matters

that might be named. The married women have at least as large a share in the country's welfare as the other class. The ultimate goal in view in franchise matters must be that every man and woman should vote, and should vote only in one place. Property is too largely represented in Parliament at the present time, and no artificial means are needed for increasing its weight and influence. Moreover, the present system is indefensible. When the special and anomalous representation of the universities has disappeared, as it will disappear, men of the highest intellectual distinction will be found to have but a single vote, while stupid, uneducated drunkards, who happen to own vile dens in several places, and to be rated for them, may be found possessing several votes—having their opinions counted as greatly more valuable to the community. Dustyards convey votes, while the aristocracy of talent as such possesses none unless it happens to be connected with the particular educational system which is represented by certain universities. Manhood and womanhood will be the tests of the electorate of the future as against such present ones as the ownership of fourth-rate lodging-houses, or of shops for the receipt of stolen goods.

Another suffrage reform which must one day be touched is that which concerns what is known as residence. At the present moment a residence on the average of two years is needed. The residence is nominally of one year, but the one year runs from June to June, while the register made up in one year comes into force only in the January following, and remains in force until the end of December. It takes from a year and a-half to two years and a-half, according to the date of the election, for a man who has come into residence in a district to be entitled to his vote, and to be able actually to give it. The right principle is that no residence, as such, should be required for the Imperial vote, as a man moving from Glasgow to London does not diminish his qualifications for pronouncing an opinion upon Imperial affairs. Only that residence should be demanded which is necessary to enable a correct register of voters to be made up at the last moment. This change would affect the whole registration system, and would render it unnecessary to carry into law that special new machinery of registration which was devised by the

Liberal party in the House of Commons as long ago as 1869. If, however, the present system of obligatory residence is to continue, then that plan of self-acting registration, proceeding at all times of the year, and without cost to candidates, should be adopted.

The Liberal party is already committed, among proposed political reforms, to payment of members of Parliament; but if they are to be paid the electorate may come to think that we have too many of them. A decrease of the numbers of the representative Houses, although in each case the numbers were small by the side of those of the Imperial House of Commons, has already been brought about under payment of members in two democratic communities. The diminution of numbers which answered in Greece, and which has been enacted in New Zealand, might possibly be beneficially adopted here. Far more business could be got through, in a more businesslike fashion, by a smaller body. We stand almost alone in resisting the adoption of the system of payment of members. Not only throughout the Continent, in the French Republic as in the German Empire, but in British South Africa, in British North America, and in almost all the Colonies of Australasia, members are paid, and paid with admirable result. There were only eleven or twelve of us in the 1868 Parliament who voted for payment of members. The time has now come when the whole organised Liberal party is in favour of this proposal as well as of several others which in those days were represented only by a small minority.

CHARLES W. DILKE.

(To be continued.)

FOLIOS AND FOOTLIGHTS.

I DON'T know whether it will flatter or annoy you, but at this moment, my friend, I wish you were a woman. Not that I want to make a psychological study of you in the cross lights of feminine impulse, nor see you turn a manly stride into two mincing steps. Briefly, my reason is that if you were a woman I should ask you for your candid opinion of Marie Bashkirtseff.* There has been a good deal of writing by men about that strange genius. The cynic of the Labouchere type has dismissed her in a paragraph as a conceited young person of unhealthy temperament, who has left a diary of her poses and fripperies and flippancies from the age of twelve to twenty-four. Others have marvelled at her literary gift, her flashes of inspiration, her ambition, and her candour. Well, it is the candour which fills me with especial wonder, for surely no woman ever set out before with the fixed idea of revealing her inmost thoughts to the world, and of making all other memoirs mere parodies of the truth compared with the uncompromising picture of a human soul. What do women think of it? No man in his senses ever pretends that he understands any woman thoroughly. He takes it for granted that she allows him to know just so much as she considers good for him. But Marie Bashkirtseff has carried us through the labyrinth of a female mind. Vanity, mockery, postures, pangs; religious questionings, sad, grotesque, profane; egotism which longs to be both Pope and devil; love which denies itself to mortified pride; genius clamouring for several careers and all the instruments of expression; a fever, which, in twelve short years, consumes a dozen lives: this is the *Journal.* Now, if you were a woman, I should say, "Why not form a Bash-

* *The Journal of Marie Bashkirtseff.* Translated by Mathilde Blind. Cassell and Co.

kirtseff Society, composed entirely of ladies? Your work would be more interesting than gropings in Browning, and the world would be prodigiously curious to know how the revelations of this extraordinary woman strike her contemporaries in petticoats."

I can't imagine ladies who write novels taking kindly to Marie Bashkirtseff. What pale, finikin phantoms their heroines are beside this vivid creature! Take her only in her lightest mood. Read her banter of the young lover in Rome. The dialogue is simple yet masterly. The man's character is as clear as a brook, and quite as shallow. The girl's playfulness shades into tenderness, and back into coquetry, with every variation perfectly defined. He is a poor creature, whom she despises even while her heart yearns; and after the rash interview on the staircase in the dead of the night (what will the Bashkirtseff Society say to that?) rage and humiliation choke her when she knows she is deserted. She weeps before the mirror, and finds a few tears very becoming. It is characteristically feminine, and whether you admire it or not, here it is set down with a multitude of secrets, some grave, some frivolous, and all throbbing with actuality. Then the personality of the people who surrounded her is almost as distinct as her own. Her father and her uncles and the queer society of young men in Russia who all wanted to marry her, simply live in these pages. The whole book brims over with life to the very last syllable. It is perfectly genuine, and it has every quality of the best fiction—passion, humour, pathos, and, above all, that feminine *diablerie* which surpasses everything.

Yet I suppose most people think Marie Bashkirtseff was a distinctly disagreeable person. Some day I shall publish a biographical dictionary of all the really human heroines in fiction, to show how enormously more interesting they are than your conventional charmers who represent all the virtues and the respectable graces. Meanwhile, I am pleased to find that Mr. Henry James has added Miriam Rooth to my gallery.* I should like to see Miriam introduced into the society which is presented to us by the authors of *Paul Nugent* †

* *The Tragic Muse.* By Henry James. Macmillan and Co.

† *Paul Nugent, Materialist.* Griffith and Farran.

as a picture of contemporary manners and spiritual struggle. How she would astonish the good young ladies who hold high converse with curates, and reclaim the young man who is labelled an atheist, and is so handsome that his face quite takes away orthodoxy's breath! When I put *Paul Nugent* side by side with *The Tragic Muse*, I expect to see Paul, the transfigured Paul, who is no longer a materialist, but the husband of a beautiful creature who would not marry him till he had accepted all the doctrines of the Established Church—I say, I expect to see Paul walk in at the door with an ecclesiastical effulgence, and hear him remark, "I decidedly object to your associating me with anybody so disreputable as a play-actress." And then, perhaps, Mr. Henry James would condescend to look in, and say, "Why on earth do you mix me up with a book which is neither literature nor sense?"

The Tragic Muse embodies Mr. James's views of the stage, and, as might be expected, they are not enthusiastic. He belittles the actor's calling with a long series of subtle sarcasms, and Miriam is apparently meant to show how narrow is the mental horizon, and how intense the egotism, of histrionic genius. Yet she is full of power and charm. I don't remember any book of Mr. James's in which his touch is so sure, and his grip of character so strong. As a rule he is exquisitely indefinite. "You *are* vague," says a lady in this novel to a young man who is fascinating but abstracted. Mr. James is generally vague, and that is why very little of his writing remains in your memory. But I am not likely to forget Miriam Rooth, who has more brains than the rest of her creator's portraits. Yet a great fund of social observation is lavished on all of them, and you cannot read this book without an intellectual pleasure which is keen, if it is not permanent.

Well, Mr. Henry James is the happy possessor of a style which lends itself to infinitesimal niceties of expression and microscopic shades of meaning. With its help he seizes some phases of character which elude other writers of fiction. Usually, the style is not only the man but also the branch of literature for which he is peculiarly fitted. Yet can you read Newman without wishing that he had devoted his great literary gifts to something better than the exposition of mediæval dogmas and modern miracles

which torment your gravity?* Can you feel the smallest interest in the statement that Protestantism is the counterpart of Arianism? Yet it was this momentous discovery which helped to draw Newman from the Church of England to the Church of Rome, and to establish him in a seclusion which destroyed his literary activity. A style which is superb in its vigour, ease, and suppleness, its chastened eloquence and delicate sentiment, practically ceases to be a force in literature, and is to be found chiefly in theological remains, than which nothing is more forbidding. It makes me weep.

But it is surprising what can be done sometimes with no style to speak of. Mr. Rudyard Kipling has a rough and almost uncouth method of expression.† It seems to be a mixture of the colloquial manner of a mess-room and the sententious brevity of some American humorists. Yet Mr. Kipling does wonders with it. Certainly he does not suffer from what De Quincey called the "drooping idiomatic freshness of diction," a particular freshness, by the way, for which the great De Q., with all his luminous qualities, was scarcely distinguished. But don't let this relieve you from the duty of reading him in Professor Masson's new edition.‡ I apologise to Mr. Kipling for putting an obsolete classic betwixt the wind and his nobility. I was about to say that there is no drooping idiom in his style, but a vocabulary and a syntax which, I suppose, are due to the fierceness of the Indian climate. Yet he has humour and penetration, a distinct faculty of narrative, a remarkable knowledge of the British soldier, and the inestimable advantage of writing in a new vein. Mr. Kipling knows Anglo-Indian society. He has sounded it from its lowest note to the top of its compass. Possibly it has little more to tell him. Bret Harte soon exhausted his Californian outlaws, but he has gone on weaving stories ever since with more or less success, though with nothing like the original inspiration. Perchance Mr. Kipling will enlarge his orbit with better fortune than his distinguished model.

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* *Characteristics from the Writings of J. H. Newman.* Arranged by W. S. Lilly. Kegan Paul and Co.

† *Plain Tales from the Hills.* By Rudyard Kipling. Macmillan and Co.

‡ *Collected Writings of De Quincey.* New Edition by David Masson. A. and C. Black.

What would a fine style have done for the author of *Acté?* * Here is a story of Nero told in a manner which rarely rises above descriptive reporting. Mr. Westbury's portrait of the Emperor is simply admirable. I venture to say that it gives a better idea of Nero than you can get from any historian. But Nero drops into modern slang and talks about "old Seneca." Was "good old Seneca" the usual form of Imperial urbanity in ancient Rome? Then something like distinction of style would compensate me for my disappointment at finding that there are no particular social problems in Björnson's novel, though we are accustomed now to look to Norway for revolutions, and especially to an author who challenged King Oscar to a duel.† I regret to say that *In God's Way* is a trifle dull, that it shows no special insight into character, that its personages are primitive, and its philosophy simple to the point of baldness. I have a suspicion that Norway, after all, does not yield the material which enables literature to put its finger on the nerve of life. Still in search of a style, I turn to Sir Henry Cunningham, and an early story of his which has been recently republished.‡ It is delightful from beginning to end. The geniality of the wit is infectious. Even the character of the Dean, drawn manifestly from Bishop Wilberforce, with a keen appreciation of his foibles, is touched with no ill-nature. The humour of many passages is not unlike Mr. Henry James, though a good deal more expansive. But there the similarity ends, for with all his culture, and all his felicity of phrase, Sir Henry Cunningham lacks that subtle vision which makes the master of fiction.

I sincerely hope that the actor-manager controversy is at an end, and that the people who are aggrieved by the present system are going to do something practical to amend, or rather to vary it. A more unscientific combat I never saw, for nearly all the distinguished persons who engaged in it pounded away at the air with the fond delusion that it was the enemy's sconce. Mr. Oswald Crawfurd hints that a company is being formed to carry on a theatre in which the baleful actor-manager shall have no place. Well, I trust the

* *Acté.* By Hugh Westbury. Richard Bentley and Son.
† *In God's Way.* By Björnstjerne Björnson. W. Heinemann.
‡ *Wheat and Tares.* By Sir Henry Cunningham. Macmillan and Co.

enterprise will be both artistically and commercially successful. "Perish commerce," says a brilliant friend of mine. "I want to subscribe to an undertaking which shall need no profits, and be quite independent of the playgoing public. It is your sordid ledger that is the curse of art. Let us have a theatre in which rational plays may be performed to please me and my fellow subscribers. If the public like to come too, well and good; if not, let them go to—to the Adelphi." Further, this friend of mine is sanguine enough to believe that a theatre, conducted on this basis, would breed original playwrights, and save our drama from the reproach of sterility. It is a beautiful plan. The thought of it comforts me when I see Mr. Leonard Boyne on a real horse in *The English Rose*, and listen to the marvellous dialogue of that piece. There are some theatres to which it is not wise to go without a good strong ideal which serves the purpose of a *petit verre* between the acts. I did not need a dram when I saw *Judah*, for Mr. H. A. Jones's play upsets the convention that a disagreeable story on the stage cannot be interesting; and I have no doubt that even Mr. Willard's clerical audience the other day forgave him when Judah Llewellyn told that heroic fib. The actor-manager, you see, can still make a pretty impression, especially when he is inspired by the author-manager, though I confess that my great desire is to behold the critic-manager. Let Mr. Clement Scott and Mr. William Archer take the Opera Comique, and all will go well for the British stage. Meanwhile I am trying to reconcile my reminiscences of Ada Rehan's Rosalind with my ideal of the character. I perceive now that the performance lacked dignity and sometimes even taste. Rosalind was too much of the chambermaid and too little of the princess. But whenever chambermaids go masquerading in doublet and hose, may I be there to see, for if they have anything like the brilliant vivacity of Ada Rehan, they will be blessed company in a forest.

L. F. AUSTIN.

INDIAN CHILD MARRIAGES.

AN APPEAL TO THE BRITISH GOVERNMENT.

CHILD marriage. Infant marriage. Cradle marriage. Enforced marriage. What a repetition of words, and how wearisome the sound of these words has become to some of us! Yet how necessary it is to repeat them over and over again, in order to show how the baneful custom of child marriage preys upon the Hindu nation; how it affects each individual and the community at large; and what wrongs it has done to the people. It is not my purpose to dwell upon the origin of child marriage, or to show how it slowly degenerated into the abominable form of cradle marriage now so prevalent in India. I need only remind the reader that there is no doubt about its being a comparatively recent introduction, there being sufficient proofs to show that the ancient Hindus did not practise it. What we have to consider is this: infant marriage prevails in India, and thousands of innocent children, though born free, are bound every year by these bonds of slavery. The practice has proved fatal not only to individuals, families, and communities, but to the whole Hindu race, and since it has utterly failed in its ostensible object, the improvement of the people, it is the duty of every thoughtful patriot to agitate for its abolition.

Child marriage hardly shows a favourable result in one case out of a hundred, whilst the remaining ninety-nine cases undoubtedly show unfavourable results. First, let us see how the system and the existing customs of the Hindus affect the parents. All parents, as we know, are entrusted by God with great responsibilities with regard to the physical, mental, and moral welfare of their children. Among the Hindus the duty of marrying off their children has become paramount. From the time a child is born, the parents,

especially the mother, have to assume an unnecessary burden, unknown except amongst those nations that practise child marriage. For the purpose of securing good husbands and wives for their children they avail themselves of the earliest opportunity to get those children betrothed. In the case of a girl this sometimes takes place on the twelfth day after its birth, so that the ceremony of naming and betrothing may take place on the same day. But it may be later. Those are considered fortunate who, by some favourable chance, succeed in betrothing their children before they are eight years old. But what about those who are not so lucky? Well, the parents whose boys and girls are not married before the ages of fourteen and ten respectively lose the respect of the community. The father may not care much, but the poor mother frets about the future of her child, fearing the contempt of her neighbours. She is afraid to show herself in the society of her friends, whose disapproval she has, without any fault of her own, incurred for not having done her supposed duty. Many are her entreaties and prayers to God to remove this disgrace from her child. In the course of time this condition of things becomes unbearable to both parents. As a suitable match seems impossible they are at last obliged to give away their girl to any man in the caste who will consent to take her, be he blind, crippled, or even insane. Of course the caste system tends to increase the parents' difficulty in forming suitable matches, because it strictly prohibits intermarriage. That system, indeed, is just as great a hindrance to the progress of the Hindus as the evil we are speaking of.

Those who have secured husbands and wives for their children must give them in marriage, as a rule, before the girl is nine and the boy fourteen. The expenses of the ceremony are generally twenty times more than the father can afford. It often takes three or four years for the poor man to pay the debts thus incurred for one child. The position of those who have six or seven children may be imagined. Their lives are wasted in the endless struggle. Before one debt is paid off another has to be incurred. Custom is merciless. It destroys the peace and happiness of the nation, and yet it still prevails. Many a father spends months and even years within the dismal walls of the horrible debtors' prison, as the

penalty for following this custom. Many families have been ruined by it; and yet it still prevails. Again, owing to these premature marriages, the family is increased before the son or the son-in-law is old enough to earn a living, and the already over-burdened father has to support not only his own children but, it may be, a dozen of his grandchildren as well.

Let us now see how child marriage acts upon the young couple. The boy-husband, while a mere lad of twelve, has to face the responsibilities of a state for which he is unfitted. Very often he becomes a father at eighteen. If he be still at school he is unable to concentrate his mind on his studies. He is already distracted by family cares. The burden thrown upon him is more than he can bear. If he has ambition it must be given up. His education must be interrupted. He must leave school and seek employment in order to support his family. He must abandon at once all his boyish habits and devote himself to ceaseless hard work. He has to maintain, if he can, his family, often consisting of a sickly wife and sickly children, and to pay the debts incurred by the marriages of these children. Frequently, too, he has to pay the debt incurred by his father on his own marriage. And thus the errors of one generation are perpetuated in the next. It can easily be imagined how hard it must be to drag on life under such circumstances. The boy-husband is frequently the offspring of a girl-mother not old enough to bear the strain of maternity, and is thus immature in every sense.

In considering how child marriage affects the young wife we shall find, as might be expected, that the Hindu woman is even more degraded than the man. Indeed, no words can describe the mischief done by the system. It is the sole cause of the present deterioration of women in India. If child marriage is injurious to a man, it is ten thousand times more so to a woman. It has degraded her to such an extent that she has almost lost the dignity of humanity, and has come to be considered an inferior being. Indeed, men regard her as much as they regard one of their domestic animals.

The birth of a baby-girl is always most unwelcome. The father gnashes his teeth and stamps his feet. The mother is sorely disap-

pointed, and, although her tenderness may bring its sure wealth of love, she curses both herself and the child. There is, moreover, a notion prevalent, that women who bear only girls are sinful, and this intensifies the grief. As the baby grows into a little girl the anxieties of the mother increase day by day.

The girl, as a rule, is married when she is eight years old. From what she has seen of life in her small experience she has a great horror of going to her mother-in-law. The mere mention of her name is often enough to throw the child into a fever, and she tries every possible contrivance to delay her departure. She knows only too well the fate that awaits her. No play, no amusement, no kind words, no sweet smiles, not enough food, not even a quiet corner to rest in. Continually before her there will be the stern and angry face of the mother-in-law, who will find nothing but fault with her and punish her in the most cruel manner imaginable —from slapping to branding and starving, or beating to death. At hand there will be young brothers and sisters-in-law on the alert to add to the wrath of their mother by telling fictitious tales of the child's misbehaviour towards them. She will be kept at hard work from morning till night and be rewarded by upbraiding and taunts. She will not be allowed to speak freely with any of the family or with anyone else. Such will be her life. No wonder that the poor child dreads it. Nevertheless she has to face it. Her only consolation is to tell her mother about the treatment she receives in her husband's house. When the opportunity comes she pours out all her grievances with sobs and sighs, in the hope of getting redress. But alas! there is none. The mother has no power to help her. The only consolation she can give is to say: "It was no fault of mine nor yours that you were born a woman. But since it has pleased God to send you as a woman into this world you must bear it as others have done. As time passes you may find your husband good and kind to you, and then you may feel amply rewarded for all these present sufferings." The poor girl, somewhat comforted by this kind advice, patiently awaits the brighter future pictured by her mother, whose sufferings have probably been similar. The time comes when the young people are united, and the promised happy time arrives. The young wife exerts herself

to please her husband. If he loves her, the promise is fairly fulfilled. She finds some comfort in his assurances of a happy future before them, when he may be able to earn a living for her, and when the mother-in-law can no longer disturb her happiness. But husbands who follow in the footsteps of their mothers are not rare. There are many faults which may be found by such a husband. His wife may not be handsome enough for him. She may not belong to a well-to-do family, and may not have brought him a good dowry. She may not be clever nor obedient enough for him; and the faults grow in his sight as months go by, till he determines to put up with her no longer. She is cast aside and is superseded by another wife.

Is there no one on earth who can help her? She has her parents. Will they not receive their own flesh and blood? She goes to them to seek refuge; but public opinion is too strong, and though they love her dearly they do not dare to relieve her, except with words of comfort. The mother's heart melts with grief, and the father is in deep distress, but they can only say to their child: "Parents give birth, but do not shape destiny. Each individual brings his or her own destiny into the world. Whatever your misdoings in the former life* have been, you must, my dear, suffer the penalty in this life. Try and bear it patiently and your future life will be a happy one. We have done our parental duty in giving you in marriage to the best person we could find; and after marriage there is no place on earth for a woman but her husband's house, and the only salvation for her is to live and die under his roof. Therefore, my child, be brave, and face your misfortunes without complaint."

To live and die under the roof of her husband is the only salvation for a woman! She has lived all these dreary years under her husband's roof, but she has not yet died there. As for living under it, the thought is absolutely repugnant to her. Life has not the slightest attraction for her. Had she not better secure the "complete salvation" as soon as possible? The end is easy. She drowns herself in the nearest well, tank, or river, or takes a strong

* As the Hindus believe in Re-incarnation, it is held that every person has to bear in this life the penalty of his acts in a previous state of existence.

dose of opium. Thus is closed the brief chapter of sorrow and misery.

Thank God, such is not the fate of every Hindu woman. Let us turn to those who are still dragging along the weary path of life. This custom of child marriage causes many a Hindu girl to become a mother at the age of fourteen, and she may bear a dozen or more undeveloped and sickly children, half of whom are born only to add to the misery of the poor creature, and to leave the world after having brought nothing but trouble and anxiety into it. It would be marvellous indeed if the young wife were not broken down by such ceaseless physical and mental strain. It has been shown that the education and mental culture of the boy-husband are hindered by premature marriage, and it can easily be inferred that the education and mental and moral development of the girl-wife become next to impossible. Thus any effort to educate the Hindu woman before the abolition of child marriage seems like putting the cart before the horse.

It remains for us to consider how child marriage, which has ruined the Hindus, morally and physically, is to be got rid of. We must realise the fact that the race, by the long prevalence of this pernicious custom, has been weakened to such an extent that to rise up against that custom with united strength has become next to impossible. Owing to the spread of Western education, a few individuals amongst the Hindu community are ready to sacrifice themselves for this object. But after all they are a mere drop in the ocean. The majority of the people, being weak and ignorant, lack the moral courage to face the difficulties which stand in the way. The importance of moral courage, adherence to principles, and self-sacrifice for the good of the country, is not yet recognised by the masses. Still we are not justified in withholding the help we can give to bring about a better condition of things.

Where is help to come from? I reply: the British Government. True it has undertaken not to interfere with the religious beliefs of the natives of India. But child marriage is not sanctioned by the ancient Hindu religion. It is a mere custom. With customs the Government has, to its credit, more than once interfered, in cases of Infanticide, Homicide and Sati. These Hindu practices were dis-

astrous, but, excepting the first, they were self-imposed and not universal. The person sacrificing himself or herself suffered premature death in this world, hoping by that action to secure eternal rest. He or she died and the matter ended. But the Government considered itself bound to step in and prohibit those inhuman practices. Now the practice of child marriage is really far worse than the above-mentioned abuses, for by that practice each and every individual is affected. It eats into the vital essence of young and old alike, without distinction. How many a man has died heart-broken and bankrupt through it, and what a number of women have to lead a life of utter misery and degradation! How many babes die before they are even conscious of their existence, simply as an inevitable result of this unnatural system! Considering all the evil this monstrous custom is doing to the nation, we may well ask whether it is right for the British Government to continue passive. There should be no delay in taking action. The measures adopted need not necessarily be harsh, but rather should be mild and persuasive. Without loss of time the Government might do a great deal in publicly showing disapproval of this custom of the Hindus by declining to hold any marriage as binding until the ages of, say, eighteen in the boy and fourteen in the girl. The small class of educated Hindus are working with zeal to bring about this reform. They form associations and pass resolutions. But an association is not a Government, and a resolution is not a law. The evil is too widespread and deep-rooted to be got rid of by such means. I therefore earnestly appeal to the British Government to help us to put a stop to child marriage in India.

RUKHMABAI.

THE WORLD'S DESIRE.

By H. RIDER HAGGARD and ANDREW LANG.

Helenam vero immortalem fuisse indicat tempus.—Servius. Æneid II., 501.

BOOK II.

Chapter VII.

THE SHADOW IN THE SUNLIGHT.

THE torn web fell—the last veil of the Strange Hathor. It fell, and all its unravelled threads of glittering gold and scarlet rippled and coiled about the Wanderer's feet, and about the pillars of the loom.

The web was torn, the veil was rent, the labour was lost, the pictured story of loves and wars was all undone.

But there, white in the silvery dusk of the alabaster shrine, there was the visible Helen, the bride and the daughter of Mystery, the World's Desire!

There shone that fabled loveliness of which no story was too strange, of which all miracles seemed true. There, her hands folded on her lap, her head bowed—there sat she whose voice was the echo of all sweet voices, she whose shape was the mirror of all fair shapes, she whose changeful beauty, so they said, was the child of the changeful moon.

Helen sat in a chair of ivory, gleaming even through the sunshine of her outspread hair. She was clothed in soft folds of white; on her breast gleamed the Star-stone, the red stone of the sea-deeps that melts in the sunshine, but that melted not on the breast of Helen. Moment by moment the red drops from the ruby heart of the star fell on her snowy raiment, fell and vanished,—fell and vanished,—and left no stain.

The Wanderer looked on her face, but the beauty and the terror of it, as she raised it, were more than he could bear, and he stood like those who saw the terror and the beauty of that face which changes men to stone.

For the lovely eyes of Helen stared wide, her lips, yet quivering with the last notes of song, were open wide in fear. She seemed like one who walks alone, and suddenly, in the noonday light, meets the hated dead; encountering the ghost of an enemy come back to earth with the instant summons of doom.

For a moment the sight of her terror made even the Wanderer afraid. What was the horror she beheld in this haunted shrine, where was none save themselves alone? What was with them in the shrine?

Then he saw that her eyes were fixed on his golden armour which Paris once had worn, on the golden shield with the blazon of the White Bull, on the golden helm whose vizor was down so that it quite hid his eyes and his face—and then at last her voice broke from her:

"*Paris! Paris! Paris!* Has Death lost hold of thee? Hast thou come to drag me back to thee and to shame? Paris, dead Paris! Who gave thee courage to pass the shadows of men whom on earth thou hadst not dared to face in war?"

Then she wrung her hands, and laughed aloud with the empty laugh of fear.

A thought came into that crafty mind of the Wanderer's, and he answered her, not in his own voice, but in the smooth, soft, mocking voice of the traitor Paris, whom he had heard forswear himself in the oath before Ilios.

"So, Lady, thou hast not yet forgiven Paris? Thou weavest the ancient web, thou singest the ancient songs—art thou still unkind as of old?"

"Why art thou come back to taunt me?" she said, and now she spoke as if an old familiar fear and horror were laying hold of her and mastering her again, after long freedom. "Was it not enough to betray me in the semblance of my wedded lord? Why dost thou mock?"

"In love all arts are fair," he answered in the voice of Paris. "Many have loved thee, Lady, and they are all dead for thy sake, and no love but mine has been more strong than death. There is none to blame us now, and none to hinder. Troy is down, the heroes are white dust; only love lives yet. Wilt thou not learn, Lady, how a shadow can love?"

She had listened with her head bowed, but now she leaped up with blazing eyes and face of fire.

"Begone!" she said, "the heroes are dead for my sake, and to my shame, but the shame is living yet. Begone! Never in life or death shall my lips touch the false lips that lied away my honour, and the false face that wore the favour of my lord's."

For it was by shape-shifting and magic art, as poets tell, that Paris first beguiled Fair Helen.

Then the Wanderer spoke again with the sweet, smooth voice of Paris, son of Priam.

"As I passed up the shrine where thy glory dwells, Helen, I heard thee sing. And thou didst sing of the waking of thy heart, of the arising of Love within thy soul, and of the coming of one for whom thou dost wait, whom thou didst love long since and shalt love for evermore. And as thou sangest, I came, I Paris, who was thy love, and who am thy love, and who alone of ghosts and men shall be thy love again. Wilt thou still bid me go?"

"I sang," she answered, "yes, as the Gods put it in my heart so I sang—for indeed it seemed to me that one came who was my love of old, and whom alone I must love, alone for ever. But thou wast not in my heart, thou false Paris! Nay, I will tell thee, and with the name will scare thee back to Hell. He was in my heart whom once as a maid I saw driving in his chariot through the ford of Eurotas while I bore water from the well. He was in my heart whom once I saw in Troy, when he crept thither clad in a beggar's guise. Ay, Paris, I will name him by his name, for though he is long dead, yet him alone methinks I loved from the very first, and him alone I shall love till my deathlessness is done—Odysseus, son of Laertes, Odysseus of Ithaca, he was named among men, and Odysseus was in my heart as I sang and in my heart he shall ever be, though the Gods in their wrath have given me to others, to my shame, and against my will."

Now when the Wanderer heard her speak, and heard his own name upon her lips, and knew that the Golden Helen loved him alone, it seemed to him as

though his heart would burst his harness. No word could he find in his heart to speak, but he raised the vizor of his helm.

She looked—she saw and knew him for Odysseus—even Odysseus of Ithaca. Then in turn she hid her eyes with her hands, and speaking through them said :

"Oh, Paris ! ever wast thou false, but, ghost or man, of all thy shames this is the shamefullest. Thou hast taken the likeness of a hero dead, and thou hast heard me speak such words of him as Helen never spoke before. Fie on thee, Paris ! fie on thee ! who wouldest trick me into shame as once before thou didst trick me in the shape of Menelaus, who was my lord. Now I will call on Zeus to blast thee with his bolts. Nay, not on Zeus will I call, but on Odysseus' self. *Odysseus ! Odysseus !* Come thou from the shades and smite this Paris, this trickster, who even in death finds ways to mock thee."

She ceased, and with eyes upturned and arms outstretched murmured, "Odysseus ! Odysseus ! Come."

Slowly the Wanderer drew near to the glory of the Golden Helen—slowly, slowly he came, till his dark eyes looked into her eyes of blue. Then at last he found his voice and spake .

"Helen ! Argive Helen !" he said, "I am no shadow come up from Hell to torment thee, and of Trojan Paris I know nothing. For I am Odysseus, Odysseus of Ithaca, a living man beneath the sunlight. Hither am I come to seek thee, hither I am come to win thee to my heart. For yonder in Ithaca Aphrodite visited me in a dream and bade me wander out upon the seas till at length I found thee, Helen, and saw the Red Star blaze upon thy breast. And I have wandered, and I have dared, and I have heard thy song, and rent the web of Fate, and I have seen the Star, and lo ! at last, at last ! I find thee. Well I saw thou knewest the arms of Paris, who was thy husband, and to try thee I spoke with the voice of Paris, as of old thou didst feign the voices of our wives when we lay in the wooden horse within the walls of Troy. Thus I drew the sweetness of thy love from thy secret breast, as the sun draws out the sweetness of the flowers. But now I declare myself to be Odysseus, clad in the mail of Paris—Odysseus come on this last journey to be thy love and lord." And he ceased.

She trembled and looked at him doubtfully, but at last she spoke :

"Well do I remember," she said, "that when I washed the limbs of Odysseus, in the halls of Ilios, I marked a great white scar beneath his knee. If indeed thou art Odysseus, and not a phantom from the gods, show me that great scar."

Then the Wanderer smiled, and, resting his buckler against the pillar of the loom, drew off his golden greave, and there was the scar that the boar dealt with his tusk on the Parnassian hill when Odysseus was a boy.

"Look, lady" ; he said, "is this the scar that once thy eyes looked on in the halls of Troy ?"

"Yea," she said, "it is the very scar, and now I know that thou art no ghost and no lying shape, but Odysseus' self, come to be my love and lord," and she looked most sweetly in his eyes.

Now the Wanderer wavered no more, but put out his arms to gather her to his heart. Now the Red Star was hidden on his breast, now the red drops dripped from the Star upon his mail, and the face of her who is the World's Desire grew soft in the shadow of his helm, while her eyes were melted to tears beneath his kiss. The Gods send all lovers like joy !

Softly she sighed, softly drew back from his arms, and her lips were opened to speak when a change came over her face. The kind eyes were full of fear again, as she gazed where, through the window of the shrine of alabaster, the sunlight fell in gold upon the chapel floor. What was that which flickered in the sunlight? or was it only the dance of the motes in the beam? There was no shadow cast in the sunshine; why did she gaze as if she saw another watching this meeting of their loves? However it chanced, she mastered her fear; there was even a smile on her lips and mirth in her eyes as she turned and spoke again.

"Odysseus, thou art indeed the cunningest of men. Thou hast stolen my secret by thy craft; who save thee would dream of craft in such an hour! For when I thought thee Paris, and thy face was hidden by thy helm, I called on Odysseus in my terror, as a child cries to a mother. Methinks I have ever held him dear; always I have found him ready at need, though the Gods have willed that till this hour my love might not be known, nay, not to my own heart; so I called on Odysseus, and those words were wrung from me to scare false Paris back to his own place. But the words that should have driven Paris down to Hell drew Odysseus to my breast. And now it is done, and I will not go back upon my words, for we have kissed our kiss of troth, before the immortal Gods have we kissed, and those ghosts who guard the way to Helen, and whom thou alone couldst pass, as it was fated, are witnesses to our oath. And now the ghosts depart, for no more need they guard the beauty of Helen. It is given to thee to have and keep, and now is Helen once more a very woman, for at thy kiss the curse was broken. Ah, friend! since my lord died in pleasant Lacedæmon, what things have I seen and suffered by the Gods' decree! But two things I will tell thee, Odysseus, and thou shalt read them as thou mayest. Though never before in thy life-days did thy lips touch mine, yet I know that not now for the first time we kiss. And this I know also, for the Gods have set it in my heart, that though our love shall be short, and little joy shall we have one of another, yet death shall not end it. For Odysseus, I am a daughter of the Gods, and though I sleep and forget that which has been in my sleep, and though my shape change as but now it seemed to change in the eyes of those ripe to die, yet I die not. And for thee, though thou art mortal, death shall be but as the short summer nights that mark off day from day. For thou shalt live again, Odysseus, as thou hast lived before, and life by life we shall meet and love till the end is come."

As the Wanderer listened he thought once more of that dream of Meriamun the Queen, which the Priest Rei had told him. But he said nothing of it to Helen. And about the Queen and her words to him it seemed wisest not to speak.

"It will be well to live, Lady, if life by life I find thee for a love."

"Life by life thou shalt find me, Odysseus, in this shape or in that shalt thou find me—for beauty has many forms, and love has many names—but thou shalt ever find me but to lose me again. I tell thee that as but now thou wonnest thy way through the ranks of those who watch me, the cloud lifted from my mind, and I remembered, and I foresaw, and I knew why I, the loved of many, might never love in turn. I knew then, Odysseus, that I am but the instrument of the Gods, who use me for their ends. And I knew that I loved thee, and thee only, but with a love that began before the birth-bed, and shall not be consumed by the funeral flame."

"So be it, Lady," said the Wanderer, "for this I know, that never have I loved woman or goddess as I love thee, who art henceforth as the heart in my breast, that without which I may not live."

"Now speak on," she said, "for such words as these are like music in my ears."

"Ay, I will speak on. Short shall be our love, thou sayest, Lady, and my own heart tells me that it is born to be brief of days. I know that now I go on my last voyaging, and that death comes upon me from the water, the swiftest death that may be. This then I would dare to ask: When shall we twain be one? For if the hours of life be short, let us love while we may."

Now Helen's golden hair fell before her eyes like the bride's veil, and she was silent for a time. Then she spoke:

"Not now, and not while I dwell in this holy place may we be wed, Odysseus, for so should we call down upon us the hate of Gods and men. Tell me, then, where thou dwellest in the city, and I will come to thee. Nay, it is not meet. Hearken, Odysseus. To-morrow, one hour before the midnight, see that thou dost stand without the pylon gates of this my temple; then I will pass out to thee as well I may, and thou shalt know me by the jewel, the Star-stone on my breast that shines through the darkness, and by that alone, and lead me whither thou wilt. For then thou shalt be my lord, and I will be thy wife. And thereafter, as the Gods show us, so will we go. For know, it is in my mind to fly this land of Khem, where month by month the Gods have made the people die for me. So till then, farewell, Odysseus, my love, found after many days."

"It is well, Lady," answered the Wanderer. "To-morrow night, I meet thee without the pylon gates. I also am minded to fly this land of witchcraft and of horror, but I may scarce depart till Pharaoh return again. For he has gone down to battle and has left me to guard his Palace."

"Of that we will talk hereafter. Go now! Go swiftly, for here we may not talk more of earthly love," said the Golden Helen.

Then he took her hand and kissed it and passed from before her glory as a man amazed.

But in his foolish wisdom he spoke no word to her of Meriamun the Queen.

Chapter VIII.

THE LOOSING OF THE SPIRIT OF REI.

Rei the Priest had fled with what speed he might from the Gates of Death, those gates that guarded the loveliness of Helen and opened only upon men doomed to die. The old man was heavy at heart, for he loved the Wanderer. Among the dark children of Khem he had seen none like this Achæan, none so goodly, so strong, and so well versed in all arts of war. He remembered how this man had saved the life of her he loved above all women—of Meriamun, the moon-child, the fairest queen who had sat upon the throne of Egypt, the fairest and the most learned, save Taia only. He bethought him of the Wanderer's beauty as he stood upon the board while the long shafts hailed down the hall. Then he recalled the vision of Meriamun, which she had told him long years ago, and the shadow in a golden helm which watched the changed Hataska.

The more he thought, the more he was perplexed and lost in wonder. What did the Gods intend? Of one thing he was sure: the leaders of the host of dreams had mocked Meriamun. The man of her vision would never be her love: he had gone to meet his doom at the door of the Chapel Perilous.

So Rei hasted on, stumbling in his speed, till he came to the Palace and passed through its halls towards his chamber. At the entrance of her own place he met Meriamun the Queen. There she stood in the doorway like a picture in its sculptured frame, nor could any sight be more beautiful than she was, clad in her Royal robes, and crowned with the golden snakes. Her black hair lay soft and deep on her, and her eyes looked strangely forth from beneath the ivory of her brow.

He bowed low before her and would have passed on, but she stayed him.

"Whither goest thou, Rei?" she asked, "and why is thy face so sad?"

"I go about my business, Queen," he answered, "and I am sad because no tidings come of Pharaoh, nor of how it has fared with him and the host of the Apura."

"Perchance thou speakest truth, and yet not all the truth," she answered. "Enter, I would have speech with thee."

So he entered, and at her command seated himself before her in the very seat where the Wanderer had sat. Now, as he sat thus, of a sudden Meriamun the Queen slid to her knees before him and tears stood in her eyes and her breast was shaken with sobs. And while he wondered, thinking that she wept at last for her son who was dead among the firstborn, she hid her face in her hands upon his knees, and trembled.

"What ails thee, Queen, my fosterling?" he said. But she only took his hand, and laid her own in it, and the old priest's eyes were dim with tears. So she sat for a while, and then she looked up, but still she did not find words. And he caressed the beautiful Imperial head, that no man had seen bowed before. "What is it, my daughter?" he said, and she answered at last:

"Hear me, old friend, who art my only friend—for if I speak not my heart will surely burst; or if it break not, my brain will burn and I shall be no more a Queen but a living darkness, where vapours creep, and wandering lights shine faintly on the ruin of my mind. Mindest thou that hour?—it was the night after the hateful night that saw me Pharaoh's wife, when I crept to thee and told thee the vision that had come upon my soul, come to mock me even at Pharaoh's side."

"I mind it well," said Rei; "it was a strange vision, nor might my wisdom interpret it."

"And mindest thou what I told thee of the man of my vision—the glorious man whom I must love, he who was clad in golden armour and wore a golden helm wherein a spear-point of bronze stood fast?"

"Yes, I mind it," said Rei.

"And how is that man named?" she asked, whispering, and staring on him with wide eyes. "Is he not named Eperitus, the Wanderer? And hath he not come hither, the spear-point in his helm? And is not the hand of Fate upon me, Meriamun? Hearken, Rei, hearken! I love him as it was fated I should love. When first I looked on him as he came up the Hall of Audience in his glory, I knew him. I knew him for that man who shares the curse laid aforetime on him, and on the woman, and on me, when, in an unknown place, twain became three and were doomed to strive from life to life and work each other's woe upon

the earth. I knew him, Rei, though he knew me not, and I say that my soul shook at the echo of his step, and my heart blossomed as the black earth blossoms when after flood Sihor seeks his banks again. A glory came upon me, Rei, and I looked back through all the mists of time and knew him for my love, and I looked forward into the depths of time to be, and knew him for my love Then I looked on the present hour and nought could I see but darkness, and nought could I hear but the groans of dying men and a shrill sound as of a woman singing."

"An ill tale, Queen," said Rei.

"Ay, an ill tale, Rei, and but half untold. Hearken again, I will tell thee all. Madness hath entered into me from the Hathor of Atarbechis, the Queen of Desire. I am mad with love, even I who never loved. Oh, Rei! Rei! I would win this man. Nay, look not so sternly on me, it is Fate that drives me on. Last night I spoke to him and discovered to him the name he hides from us, his own name, Odysseus, Laertes' son, Odysseus of Ithaca,--ay, thou startest, but so it is. I learned it by my magic, and wrung the truth even from the guile of the most crafty of men. But it seemed to me that he turned from me, though this much I won from him, that he had journeyed from far to seek me, the Bride that the Gods have promised him."

The priest leaped up from his seat. "Lady!" he cried, "Lady! whom I serve and whom I have loved from a child, thy brain is sick, and not thy heart. Thou canst not love him. Dost thou not remember that thou art Queen of Khem and Pharaoh's wife. Wilt thou throw thy honour in the mire to be trampled by a wandering stranger?"

"Ay," she answered. "I am Queen of Khem and Pharaoh's wife, but never Pharaoh's love. Honour! Why dost thou prate to me of honour? Like Nile in flood, my love hath burst the bulwark of my honour and I mark not where custom set it. For all around the waters seethe and foam, and on them, like a broken lily, floats the wreck of my lost honour. Talk not to me of honour, Rei, teach me rather how I may win my hero to my arms."

"Thou art mad indeed," he groaned; "nevertheless—I had forgotten,—this must needs end in words and tears. Meriamun, I bring thee tidings. He whom thou desirest is lost to thee for ever—to thee and all the world."

She heard, then sprang from the couch and stood over him like a lion over a slain deer, her fierce and lovely face alive with rage and fear.

"Is he dead?" she hissed in his ear. "Dead! and I knew it not? Then thou hast murdered him, and thus I avenge his murder."

With the word she snatched a dagger from her girdle—that same dagger with which she once had struck at Meneptah her brother, when he would have kissed her, and high it flashed above Rei the Priest.

"Nay," she went on, letting the knife fall; "after another fashion shalt thou die—more slowly, Rei, yes, more slowly. Thou knowest the torment of the palm-tree? By that thou shalt die!" She paused, and stood above him with quivering limbs, heaving breast, and eyes that flashed like stars.

"Stay! stay!" he cried. "It is not I who have slain this Wanderer, if he indeed is dead, but his own folly. For he is gone up to look upon the Strange Hathor, and those who look upon the Hathor do battle with the Unseen Swords, and those who do battle with the Unseen Swords must lie in the baths of bronze and seek the Under World."

The face of Meriamun grew white at this word, as the alabaster of the walls,

and she cried aloud with a great cry. Then she sank upon the couch, pressing her hand to her brow and moaning :

"How may I save him? How may I save him from that accursed witch? Alas! It is too late—but at least I will know his end, ay, and hear of the beauty of her who slays him. Rei," she whispered, not in the speech of Khem, but in the dead tongue of a dead people, "be not wrath with me. Oh, have pity on my weakness. Thou knowest of the Putting-forth of the Spirit—is it not so?"

"I am instructed," he answered, in the same speech; "'twas I who taught thee this art, I, and that Ancient Evil which is thine."

"True—it was thou, Rei. Thou hast ever loved me, so thou swearest, and many a deed of dread have we dared together. Lend me thy Spirit, Rei, that I may send it forth to the temple of the False Hathor, and learn what passes in the temple, and of the death of him—whom I must love."

"An ill deed, Meriamun, and a fearful," he answered, "for there shall my Spirit meet them who watch the gates, and who knows what may chance when the bodiless one that yet hath earthly life meets the bodiless ones that live no more on earth?"

"Yet wilt thou dare it, Rei, for love of me, as, being instructed, thou alone canst do?" she pleaded.

"Never have I refused thee aught, Meriamun, nor will I say thee nay. This only I ask of thee—that if my Spirit comes back no more, thou wilt bury me in that tomb which I have made ready by Thebes, and if it may be, by thy strength of magic wring me from the power of the strange wardens. I am prepared—thou knowest the spell—say it."

He sank back in the carven couch, and looked upwards. Then Meriamun drew near to him, gazed into his eyes and whispered in his ear in that dead tongue she knew. And as she whispered the face of Rei grew like the face of one dead. She drew back and spoke aloud :

"Art thou loosed, Spirit of Rei?"

Then the lips of Rei answered her, saying : "I am loosed, Meriamun. Whither shall I go?"

"To the court of the temple of Hathor, that is before the shrine."

"It is done, Meriamun."

"What seest thou?"

"I see a man clad in golden armour. He stands with buckler raised before the doorway of the shrine, and before him are the ghosts of heroes dead, though he may not see them with the eyes of the flesh. From within the shrine there comes a sound of singing, and he listens to the singing."

"What does he hear?"

Then the loosed Spirit of Rei the Priest told Meriamun the Queen all the words of the song that Helen sang. And when she heard and knew that it was Argive Helen who sat in the halls of Hathor, the heart of the Queen grew faint within her, and her knees trembled. Yet more did she tremble when she learned those words that rang like the words she herself had heard in her vision long ago—telling of bliss that had been, of the hate of the Gods, and of the unending Quest.

Now the song ended, and the Wanderer went up against the ghosts, and the Spirit of Rei, speaking with the lips of Rei, told all that befell, while Meriamun hearkened with open ears—ay, and cried aloud with joy when the Wanderer forced his path through the invisible swords.

Then once more the sweet voice sang and the loosed Spirit of Rei told the words she sang, and to Meriamun they seemed fateful. Then he told her all the talk that passed between the Wanderer and the ghosts.

Now the ghosts being gone she bade the Spirit of Rei follow the Wanderer up the sanctuary, and from the loosed Spirit heard how he rent the web, and of all the words of Helen and of the craft of him who feigned to be Paris. Then the web was torn and the eyes of the Spirit of Rei looked on the beauty of her who was behind it.

"Tell me of the face of the False Hathor?" said the Queen.

And the Spirit of Rei answered: "Her face is that beauty which gathered like a mask upon the face of dead Hataska, and upon the face of the Bai, and the face of the Ka, when thou spakest with the spirit of her thou hadst slain."

Now Meriamun groaned aloud, for she knew that doom was on her. Last of all, she heard the telling of the loves of Odysseus and of Helen, her undying foe, of their kiss, of their betrothal, and of that marriage which should be on the morrow night. Meriamun the Queen said never a word, but when all was done and the Wanderer had left the shrine again, she whispered in the ear of Rei the Priest, and drew back his Spirit to him so that he awoke as a man awakes from sleep.

He awoke and saw the Queen sitting over against him with a face white as the face of the dead, and about her deep eyes were lines of black.

"Hast thou heard, Meriamun?" he asked.

"I have heard," she answered.

"What dreadful thing hast thou heard?" he asked again, for he knew nought of that which his Spirit had seen.

"I have heard things that may not be told," she said; "but this I will tell thee. He of whom we spoke hath passed the ghosts, he hath met with the False Hathor—that accursed woman—and he returns here all unharmed. Now go, Rei!"

Chapter IX.

THE WAKING OF THE SLEEPER.

Rei departed, wondering and heavy at heart, and Meriamun the Queen passed into her bed-chamber, and there she bade the eunuchs suffer none to enter, made fast the doors, and threw herself down upon the bed, hiding her face in its woven cushions. Thus she lay for many hours as one dead—till the darkness of the evening gathered in the chamber. But though she moved not, yet in her heart there burned a fire, now white with heat as the breath of her passion fanned it, and now waning black and dull as the tears fell from her eyes. For now she knew all,—that the long foreboding, sometimes dreaded, sometimes desired, and again, like a dream half forgotten, was indeed being fulfilled. She knew of the devouring love that must eat her life away, knew that even in the grave she should find no rest. And her foe was no longer a face beheld in a vision, but a living woman, the fairest and most favoured, Helen of Troy, Argive Helen, the False Hathor, the torch that fired great cities, the centre of all desire, whose life was the daily doom of men.

Meriamun was beautiful, but her beauty paled before the face of Helen, as a

fire is slain by the sun. Magic she had also, more than any who were of the earth; but what would her spells avail against the magic of those changing eyes? And it was Helen whom the Wanderer came to seek, for *her* he had travelled the wide lands and sailed the seas. But when he told her of one whom he desired, one whom he sought, she had deemed that she herself was that one, ay, and had told him all.

At that thought she laughed out, in the madness of her anger and her shame And he had smiled and spoken of Pharaoh her lord—and the while he spoke he had thought not of her but of the Golden Helen. Now this at least she swore, that if he might not be hers, never should he be Helen's. She would see him dead ere that hour, ay, and herself, and if it might be, Helen would she see dead also.

To what counsel should she turn? On the morrow night these two met; on the morrow night they would fly together. Then on the morrow must the Wanderer be slain. How should he be slain and leave no tale of murder? By poison he might die, and Kurri the Sidonian should be charged to give the cup. And then she would slay Kurri, saying that he had poisoned the Wanderer because of his hate and the loss of his goods and freedom; and yet how could she slay her love? If once she slew him then she, too, must die and seek her joy in the kingdom that Osiris rules, and there she might find little gladness.

What, then, should she do? No answer came into her heart. There was one that must answer in her soul. .

Now she rose from the bed and stood for awhile staring into the dark. Then she groped her way to a place where there was a carven chest of olive-wood and ivory, and drawing a key from her girdle she opened the chest. Within were jewels, mirrors, and unguents in jars of alabaster—ay, and poisons of deadly bane; but she touched none of these. Thrusting her hand deep into the chest, she drew forth a casket of dark metal that people deemed unholy, a casket made of "Typhon's Bone," for so they call grey iron. She pressed a secret spring. It opened, and feeling within she found a smaller casket. Lifting it to her lips she whispered over it words of no living speech, and in the heavy and scented dark a low flame flickered and trembled on her lips, as she murmured in the tongue of a dead people. Then slowly the lid opened of itself, like a living mouth that opens; and as it opened, a gleam of light stole up from the box into the dusk of the chamber.

Now Meriamun looked, and shuddered as she looked. Yet she put her hand into the box, and muttering, "Come forth—come forth, thou Ancient Evil," drew somewhat to her and held it out from her on the palm of her hand. Behold, it glowed in the dusk of the chamber as a live ember glows among the ashes of the hearth. Red it glowed, and green, and white, and livid blue, and its shape, as it lay upon her hand, was the shape of a coiling snake, cut, as it were, in opal and in emerald.

For awhile she gazed upon it, shuddering, as one in doubt.

"Minded am I to let thee sleep, thou Horror," she murmured. "Twice have I looked on thee, and I would look no more. Nay, I will dare it, thou gift of the Old Wisdom, thou frozen fire, thou sleeping Sin, thou living Death of the Death of the ancient city—for thou alone hast wisdom."

Thereon she unclasped the bosom of her robe and laid the gleaming toy, that seemed a snake of stone, upon her ivory breast, though she trembled at its cy touch, for it was more cold than death. With both her hands she clasped

a pillar of the chamber, and so stood, and she was shaken with throes like the pangs of childbirth. Thus she endured awhile till that which was a-cold grew warm, watching its brightness that shone through her silken dress as the flame of a lamp shines through an alabaster vase. So she stood for an hour, then swiftly put off all her robes and ornaments of gold, and loosing the dark masses of her hair let it fall round her like a veil. Now she bent her head down to her breast, and breathed on that which lay upon her breast, for the Ancient Evil can live only in the breath of human kind. Thrice she breathed upon it, thrice she whispered, "*Awake! Awake! Awake!*"

And the first time that she breathed the Thing stirred and sparkled. The second time that she breathed it undid its shining folds and reared its head to hers. The third time that she breathed it slid from her bosom to the floor, then coiled itself about her feet and slowly grew as grows the magician's magic tree.

Greater it grew and greater yet, and as it grew it shone like a torch in a tomb, and wound itself about the body of Meriamun, wrapping her in its fiery folds till it reached her middle. Then it reared its head on high, and from its eyes there flowed a light like the light of a flame, and lo! its face was the face of a fair woman—it was the face of Meriamun!

Now face looked on face, and eyes glared into eyes. Still as a white statue of the Gods stood Meriamun the Queen, and all about her form and in and out of her dark hair twined the flaming snake.

At length the Evil spoke—spoke with a human voice but in the dead speech of a dead people:

"Tell me my name," it said.

Sin is thy name," answered Meriamun the Queen.

"Tell me whence I come," it said again.

"From the evil that is in me," answered the voice of Meriamun.

"Tell me whither I go."

"Where I go there thou goest, for have warmed thee in my breast and thou art twined about my heart."

Then the Snake lifted up its human head and laughed horribly.

"Well art thou instructed," it said. "So I love thee as thou lovest me," and it bent itself and kissed her on the lips. "I am that Ancient Evil, that life which endures out of the first death; I am that Death which abides in the living life. I am that which brought on thee the woe that is in division from the Heart's Desire, and the name thereof is *Hell*. From Life to Life thou hast found me at thy hand, now in this shape, now in that. I taught thee the magic which thou knowest; I showed thee how to win the Throne! Now, what wilt thou of me, Meriamun, my Mother, my Sister, and my Child? From Life to Life I have been with thee: ever thou mightest have put me from thee, ever thou fliest to the wisdom which I have, and ever from thee I draw my strength, for though without me thou mightest live, without thee I must die. Say now, what is it?—tell me, and I will name my price. No more will I ask than must be, for—ah!—I am glad to wake and live again; glad to grip thy soul within these shining folds, to be fair with thy beauty!—to be foul with thy sin!"

"Lay thy lips against my ear and thine ear against my lips," said Meriamun the Queen, "and I will say what it is I will of thee, thou Ancient Evil."

So the human-headed Evil laid its ear against the lips of Meriamun, and Meriamun laid her lips against its ears, and they whispered each to each. There in the darkness they whispered, while the witch-light glittered down the

grey Snake's shining folds, beamed in its eyes, and shone through the Queen's dark hair and on her snowy breast.

At length the tale was told, and the Snake lifted its woman's head high in the air, and again it laughed.

"He seeks the Good," it said, "and he shall find the Ill! He looks for Light, and in Darkness shall he wander! To Love he turns, in Lust he shall be lost! He would win the Golden Helen, whom he has sought through many a war, whom he has followed o'er many a sea, but first shall he find thee, Meriamun, and through thee Death! For he shall swear by the Snake who should have sworn by the Star. Far hath he wandered—further shall he wander yet, for thy sin shall be his sin! Darkness shall wear the face of Light—Evil shall shine like Good. I will give him to thee, Meriamun, but, hearken to my price. No more must I be laid cold in the gloom while thou walkest in the sunshine—nay, I must be twined about thy body. Fear not, fear not, I shall seem but a jewel in the eyes of men, a girdle fashioned cunningly for the body of a queen. But with thee henceforth I must ever go—and when thou diest, with thee must I die, and with thee pass where thou dost pass—with thee to sleep, with thee to awake again—and so, on and on, till in the end I win or thou winnest, or she wins who is our foe!"

"I give thee thy price," said Meriamun the Queen.

"So once before thou didst give it," answered the Evil; "ay, far, far away, beneath a golden sky and in another clime. Happy wast thou then with him thou dost desire, but I twined myself about thy heart and of twain came three and all the sorrow that has been. So woman thou hast worked, so woman it is ordained. For thou art that SHE in whom all woes are gathered, in whom all love is fulfilled. And I have dragged thy glory down, woman, and I have loosed thee from thy gentleness, and set it upon the earth, and Beauty is she named. By beauty doth *she* work who is the Golden Helen, and for her beauty's sake, that all men strive to win, are wars and woes, are hopes and prayers, and longings without end. But by Evil dost *thou* work who art divorced from Innocence, and evil shalt thou ever bring on him whom thou desirest. A riddle! a riddle! Read it who may—read it if thou canst, thou who art named Meriamun and Queen, but who art less than Queen and more. Who art thou? Who is she they name the Helen? Who is that Wanderer who seeks her from afar, and who, who am *I*? A riddle! a riddle! that thou mayest not read. Yet is the answer written on earth and sky and sea, and in the hearts of men.

"Now hearken! To-morrow night thou shalt take me and twine me about thy body, doing as I bid thee, and behold! for awhile thy shape shall wear the shape of the Golden Helen, and thy face shall be as her face, and thine eyes as her eyes, and thy voice as her voice. Then I leave the rest to thee, for as Helen's self thou shalt beguile the Wanderer, and once, if once only, be a wife to him whom thou desirest. Nought can I tell thee of the future who am but a counsellor, but hereafter it may be that woes will come, woes and wars and death. But what matter these when thou hast had thy desire, when he has sinned, and hath sworn by the Snake who should have sworn by the Star, and when he is bound to thee by ties that may not be loosed. Choose, Meriamun, choose! Put my counsel from thee and to-morrow this man thou lovest shall be lost to thee, lost in the arms of Helen; and alone for many years shalt thou bear the burden of thy lonely love. Take it, and he shall at least be thine, let come what may come."

Thus spake the Ancient Evil, tempting her who was named Meriamun, while she hearkened to the tempting.

"I have chosen," she said; "I will wear the shape of Helen, and be a wife to him I love, and then let ruin fall. Sleep, thou Ancient Evil. Sleep, for no more may I endure thy face of fear that is my face, nor the light of those flaming eyes that are my eyes made mad."

Again the Thing reared its human head and laughed out in triumph. Then slowly it unloosed its gleaming coils: slowly it slid to the earth and shrank and withered like a flaming scroll till at length it seemed once more but a shining jewel of opal and of amethyst.

. . . . . .

The Wanderer, when he left the inner secret shrine, saw no more the guardians of the gates, nor heard the clash of the swords unseen, for the Gods had given the beauty of Helen to Odysseus of Ithaca, as it was foretold.

Without the curtains the priests of the temple were gathered wondering—little could they understand how it came to pass that the hero who was called Eperitus had vanished through the curtains and had not been smitten down by the unseen swords. And when they saw him come forth glorious and unharmed they cried aloud with fear.

But he laughed and said, "Fear not. Victory is to him whom the Gods appoint. I have done battle with the wardens of the shrine, and passed them, and methinks that they are gone. I have looked upon the Hathor also, and more than that seek ye not to know. Now give me food, for I am weary."

So they bowed before him and leading him thence to their chamber of banquets gave him of their best, and watched him while he ate and drank and put from him the desire of food.

Then he rose and went from the temple, and again the priests bowed before him. Moreover, they gave him the freedom of the temple, and keys whereby all the doors might be opened, though little, as they thought, had he any need of keys.

Now the Wanderer, walking gladly and light of heart, came to his own lodging in the courts of the Palace. At the door of the lodging stood Rei the Priest, who, when he saw him, ran to him and embraced him, so glad was he that the Wanderer had escaped alive.

"Little did I think to look upon thee again, Eperitus," he said. "Had it not been for that which the Queen ——" and he bethought himself and stayed his speech.

"Nevertheless, here I am, unhurt of ghost or men," the Wanderer answered, laughing, as he passed into the lodging. "But what of the Queen?"

"Nought, Eperitus, nought, save that she was grieved when she learned that thou hadst gone up to the temple of the Hathor, there, as she thought, to perish. Hearken, thou Eperitus. I know not if thou art God or man, but oaths are binding both on men and Gods, and thou didst swear an oath to Pharaoh, is it not so?"

"Ay, Rei. I swore an oath that I would guard the Queen well till Pharaoh came again."

"Art thou minded to keep that oath, Eperitus?" asked Rei, looking on him strangely. "Art thou minded to guard the fair fame of Pharaoh's Queen, that is more precious than her life? Methinks thou dost understand my meaning Eperitus?"

"Perchance, I understand," answered the Wanderer. "Know, Rei, that I am so minded."

Then Rei spake again, darkly. "Methinks some sickness hath smitten Meriamun the Queen, and she craves thee for her physician. Now things come about as they were foreshown in the portent of that vision whereof I spoke to thee. But if thou dost break thy oath to him whose salt thou eatest, then, Eperitus, God or man, thou art a dastard."

"Have I not said that I have no mind so to break mine oath," he answered, then sank his head upon his breast and communed with his crafty heart while Rei watched him. Presently he lifted up his head and spoke:

"Rei," he said, "I am minded to tell thee a strange story and a true, for this I see, that our will runs one way and thou canst help me, and, in helping me, thyself and Pharaoh to whom I swore an oath, and her whose honour thou holdest dear. But this I warn thee, Rei, that if thou dost betray me, not thine age, nor thine office, nor the friendship thou hath shown me, shall save thee."

"Speak on, Odysseus, Laertes' son, Odysseus of Ithaca," said Rei, "may my life be forfeit if I betray thy counsel, if it harm not those I serve."

Now the Wanderer started to his feet crying:

"How knowest thou that name?"

"I know it," said Rei, "and I tell thee that I know it, thou most crafty of men, to show this, that with me thy guile will not avail thee." For he would not tell him that he had it from the lips of the Queen.

"Thou hast heard a name that has been in the mouths of many," said the Wanderer; "perchance it is mine, perchance it is the name of another. It matters not. Now know this: I fear this Queen of thine. Hither I came to seek a woman, but the Queen I came not to seek. Yet I have not come in vain, for yonder, Rei, yonder, in the temple of the Hathor, I found her on whose quest I came and who waited me there well guarded till I should come to take her. On the morrow night I go forth to the temple, and there, by the gates of the temple, I shall find her whom all men desire, but who loves me alone among men, for so it has been fated of the Gods. Thence I bring her hither that here we may be wed. Now this is my mind: if thou wilt aid me with a ship and men, that, at the first light of dawn, we should flee this land of thine and that thou shouldst keep my going secret for a while till I have gained the sea. True it is that I swore to guard the Queen till Pharaoh come again; but as thou knowest, things are so that I can best guard her by my flight, and if Pharaoh thinks ill of me—so it must be. Moreover, I ask thee, to meet me by the pylon of the temple of Hathor to-morrow at one hour before midnight. There will we talk with her who is called the Hathor, and prepare our flight, and thence thou shalt go to that ship which thou hast made ready."

Now Rei thought a while and answered:

"Somewhat I fear to look upon this Goddess, yet I will dare it. Tell me, then, how shall I know her at the temple's gate?"

"Thou shalt know her, Rei, by the red star which burns upon her breast. But fear not, for I will be there. Say, wilt thou make the ship ready?"

"The ship shall be ready, Eperitus, and though I love thee well, I say this, that I would it rode the waves which roll around the shores of Khem and thou wert in it, and with thee she who is called the Hathor, that Goddess whom thou desirest."

Chapter X.

THE OATH OF THE WANDERER.

That night the Wanderer saw not Meriamun, but on the morrow she sent a messenger to him, bidding him to her feast that night. He had little heart to go, but a Queen's courtesy is a command, and he went at sundown. Rei also went to the feast, and as he went, meeting the Wanderer in the antechamber, he whispered to him that all things were made ready, that a good ship waited him in the harbour, the very ship that he had captured from the Sidonians, and that he, Rei, would be with him by the pylon gate of the temple one hour before midnight.

Presently, as he whispered, the doors were flung wide and Meriamun the Queen passed in, followed by eunuchs and waiting women. She was Royally arrayed, her face was pale and cold, but her great eyes glowed in it. Low the Wanderer bowed before her. She bent her head in answer, then gave him her hand, and he led her to the feast. They sat there side by side, but the Queen spoke little, and that little of Pharaoh and the host of the Apura, from whom no tidings came.

When at length the feast was done, Meriamun bade the Wanderer to her private chamber, and thither he went for awhile, though sorely against his will. But Rei came not in with them and thus he was left alone with the Queen—for she dismissed the waiting ladies.

When they had gone there was silence for awhile, but ever the Wanderer felt the eyes of Meriamun watching him as though they would read his heart.

"I am weary," she said, at length. "Tell me of thy wanderings, Odysseus of Ithaca—nay, tell me of the siege of Ilios and of the sinful Helen, who brought all these woes about. Ay, and tell me how thou didst creep from the leaguer of the Achæans, and, wrapped in a beggar's weeds, seek speech of this evil Helen now justly slain of the angry Gods."

"Justly slain is she indeed," answered the crafty Wanderer. "An ill thing is it, truly, that the lives of so many heroes should be lost because of the beauty of a faithless woman. I had it in my own heart to slay her when I spoke with her in Troy Towers, but the Gods held my hand."

"Was it so, indeed?" said the Queen, smiling darkly. "Doubtless if yet she lived, and thou sawest her, thou wouldst slay her. Is it not so, Odysseus?"

"She lives no more, O Queen!" he answered.

"Nay, she lives no more, Odysseus. Now tell me; yesterday thou wentest up to the temple of the Hathor; tell me what thou didst see in the temple."

"I saw a fair woman, or, perchance, an immortal Goddess, stand upon the pylon brow, and as she stood and sang those who looked were bereft of reason. And thereafter some tried to pass the ghosts who guarded the woman and were slain of invisible swords. It was a strange sight to see."

"A strange sight, truly. But thou didst not lose thy craft, Odysseus, nor try to break through the ghosts?"

"Nay, Meriamun. In my youth I have looked upon the beauty of Argive Helen, who was fairer than she who stood upon the pylon tower. None who have looked upon the Helen would seek to win the Hathor."

"But, perchance, those who have looked upon the Hathor may seek to win

the Helen," she answered slowly, and he knew not what to say, for he felt the power of her magic on him.

So for awhile they spoke, and Meriamun, knowing all, wondered much at the guile of the Wanderer, but she showed no wonder in her face. At length he rose, and, bowing before her, said that he must visit the guard that watched the Palace gates. She looked upon him strangely and bade him go. Then he went, and right glad he was thus to be free of her.

But when the curtains had swung behind him, Meriamun the Queen sprang to her feet, and a dreadful light of daring burned in her eyes. She clapped her hands, and bade those who came to her seek their rest, as she would also, for she was weary and needed none to wait upon her. So the women went, leaving her alone, and she passed into her sleeping chamber.

"Now must the bride deck herself for the bridal," she said, and straightway, pausing not, drew forth the Ancient Evil from its hiding-place and warmed it on her breast, breathing the breath of life into its nostrils. Now, as before, it grew and wound itself about her, and whispered in her ear, bidding her clothe herself in bridal white and clasp the Evil around her; then think on the beauty she had seen gather on the face of dead Hataska in the temple of Osiris, and on the face of the Bai, and the face of the Ka. She did its command, fearing nothing, for her heart was alight with love, and torn with jealous hate, and little did she reck of the sorrows which her sin should bring forth. So she bathed herself in perfumes, shook out her shining hair, and clad herself in white attire. Then she looked upon her beauty in the mirror of silver, and cried in the bitterness of her heart to the Evil that lay beside her like a snake asleep:

"Ah, am I not fair enow to win him whom I love? Say, thou Evil, must I indeed steal the beauty of another to win him whom I love?"

"This must thou do," said the Evil, "or lose him in Helen's arms. For though thou art fair, yet is she Beauty's self, and her gentleness he loves, and not thy pride. Choose, choose swiftly, for presently the Wanderer goes forth to win the Golden Helen."

Then she doubted no more, but lifting the shining Evil, held it to her. With a dreadful laugh it twined itself about her, and lo! it shrank to the shape of a girdling, double-headed snake of gold, with eyes of ruby flame. And as it shrank Meriamun the Queen thought on the beauty she had seen upon the face of dead Hataska, on the face of the Bai, and the face of the Ka, and all the while she watched her beauty in the mirror. And as she watched, behold her face grew as the face of death, ashen and hollow, then slowly burned into life again—but all her loveliness was changed. Changed were her dark locks to locks of gold, changed were her deep eyes to eyes of blue, changed was the glory of her pride to the sweetness of the Helen's smile. Fairest among women had been her form, now it was fa rer yet, and now—now she was Beauty's self, and like to swoon at the dream of her own loveliness.

"So, ah so, must the Hathor seem," she said, and lo! her voice rang strangely in her ears. For the voice, too, was changed, it was more soft than the whispering of wind-stirred reeds; it was more sweet than the murmuring of bees at noon.

Now she must go forth, and fearful at her own loveliness, and heavy with her sin, yet glad with a strange joy, she passes from her chamber and glides like a starbeam through the still halls of her Palace. The white light of the moon creeps into them and falls upon the faces of the dreadful Gods, on the awful

smile of sphinxes, and the pictures of her forefathers, kings and queens who long were dead. And as she goes she seems to hear them whisper each to each of the dreadful sin that she has sinned, and of the sorrow that shall be. But she does not heed, and never stays her foot. For her heart is alight as with a flame, and she will win the Wanderer to her arms—the Wanderer sought through many lives, found after many deaths.

Now the Wanderer is in his chamber, waiting for the hour to set forth to find the Golden Helen. His heart is alight, and strange dreams of the past go before his eyes, and strange visions of long love to be. His heart burns like a lamp in the blackness, and by that light he sees all the days of his life that have been, and all the wars that he has won, and all the seas that he has sailed. And now he knows that these things are dreams indeed, illusions of the outer sense, for there is but one thing true in the life of men, and that is Love ; there is but one thing perfect, the beauty which is Love's robe ; there is but one thing which all men seek and are born to find at last, the heart of the Golden Helen, the World's Desire, that is peace and joy and rest.

He binds his armour on him, for foes may lurk in darkness, and takes the Bow of Eurytus, and the grey bolts of death ; for, perchance, the fight is not yet done, and he must cleave his way to joy. Then he combs his locks and sets the golden helm upon them, and, praying to the Gods (ah ! the Gods are deaf), passes from his chamber.

Now the chamber opened into a great hall of pillars. As was his custom when he went alone by night, the Wanderer glanced warily down the dusky hall, but little might he see because of the shadows. Nevertheless, the moonlight poured into the centre of the hall from the clerestories in the roof, and lay there shining white as water beneath black banks of reeds. Again the Wanderer glanced with keen, quick eyes, for there was a sense in his heart that he was no more alone in the hall, though whether it were man or ghost, or, perchance, one of the immortal Gods who looked on him, he might not tell. Now it seemed to him that he saw a shape of white moving far away in the shadow. Then he grasped the black bow and laid hand upon his quiver so that the shafts rattled.

Now it would seem that the shape in the shadow heard the rattling of the shafts, or perchance it was the moonlight gleam upon the Wanderer's golden harness—at the least, it drew near till it came to the edge of the pool of light. There it paused as a bather pauses ere she steps into the fountain. The Wanderer paused also, wondering what the shape might be. Half was he minded to try it with an arrow from the bow, but he held his hand and watched.

And as he watched, the white shape glided into the space of moonlight, and he saw that it was the form of a woman draped in white, and that about her shone a gleaming girdle, and in the girdle gems which sparkled like the eyes of a snake. Tall was the shape and lovely as a statue of Aphrodite ; but who or what it was he might not tell, for the head was bent and the face hidden.

Awhile the shape stood thus, and, as it stood, the Wanderer, drawn by wonder, passed towards it, till he also stood in the pool of moonlight that shimmered on his golden mail. Then suddenly the shape lifted its face so that the light fell full on it, and stretched out its arms towards him, and lo ! the face was the face of Argive Helen—of her whom he went forth to seek. He looked upon its beauty, he looked upon the eyes of blue, upon the golden hair, upon

the shining arms ; then slowly, very slowly, and in silence—for he could find no words—the Wanderer drew near.

She did not move nor speak. So still she stood that scarce she seemed to breathe. Only the shining eyes of her snake-girdle glittered like living things. Again he stopped fearfully, for he held that this was surely a mocking ghost which stood before him, but still she neither moved nor spoke.

Then at length he found his tongue and spoke:

"Lady," he whispered, "is it indeed thou? Is it Argive Helen whom I look upon, or is it, perchance, a ghost sent by Queen Persephone from the House of Hades to make a mock of me?"

Now the voice of Helen answered him in sweet tones and low:

"Did I not tell thee, Odysseus of Ithaca, did I not tell thee, yesterday, in the halls of Hathor, after thou hadst overcome the ghosts, that to-night we should be wed? Wherefore, then, dost thou deem me of the number of the bodiless?"

The Wanderer hearkened. The voice was the voice of Helen, the eyes were the eyes of Helen, and yet his heart feared guile.

"So did Argive Helen tell me of a truth, Lady, but this she said: that I should find her by the pylon of the temple, and lead her thence to be my bride. Thither I go but now to seek her. But if thou art Helen, how comest thou to these Palace halls? And where, Lady, is that Red Star which should gleam upon thy breast, that Star which weeps out the blood of men?"

"No more doth the red dew fall from the Star that was set upon my breast, Odysseus, for now that thou hast won me men die no more for my beauty's sake. Gone is the Star of War ; and see, Wisdom rings me round, the symbol of the Deathless Snake that signifies love eternal. Thou dost ask how I came hither, I, who am immortal and a daughter of God? Seek not to know, Odysseus, for where Fate puts it in my mind to be, there do the Gods bear me. Wouldst thou, then, that I leave thee, Odysseus?"

"Last of all things do I desire this," he answered, for now his wisdom went a wandering; now he forgot the words of Aphrodite, warning him that the Helen might be known by one thing only, the Red Star on her breast, whence falls the blood of men ; and he no more doubted but that she was the Golden Helen.

Then she who wore the Helen's shape stretched out her arms and smiled so sweetly that the Wanderer knew nothing any more, save that she drew him to her.

Slowly she glided before him, ever smiling, and where she went he followed, as men follow beauty in a dream. She led him through halls and corridors, past the sculptured statues of the Gods, past man-headed sphinxes, and pictures of long dead kings.

And as she goes, once more it seems to her that she hears them whisper each to each of the horror of her sin and the sorrow that shall be. But nought she heeds who ever leads him on, and nought he hears who ever follows after, till at length, though he knows it not, they stand in the bed-chamber of the Queen, and by Pharaoh's golden bed.

Then once more she speaks:

"Odysseus of Ithaca, whom I have loved from the beginning, and whom I shall love till all deaths are done, before thee stands that Loveliness which the Gods predestined to thy arms. Now take thou thy Bride ; but first lay thy hand